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COLLEGEVILLE, MINNESOTATHE
CLERGY REVIEW

JUNE, 1947

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Other correspondence should be sent to the Manager,

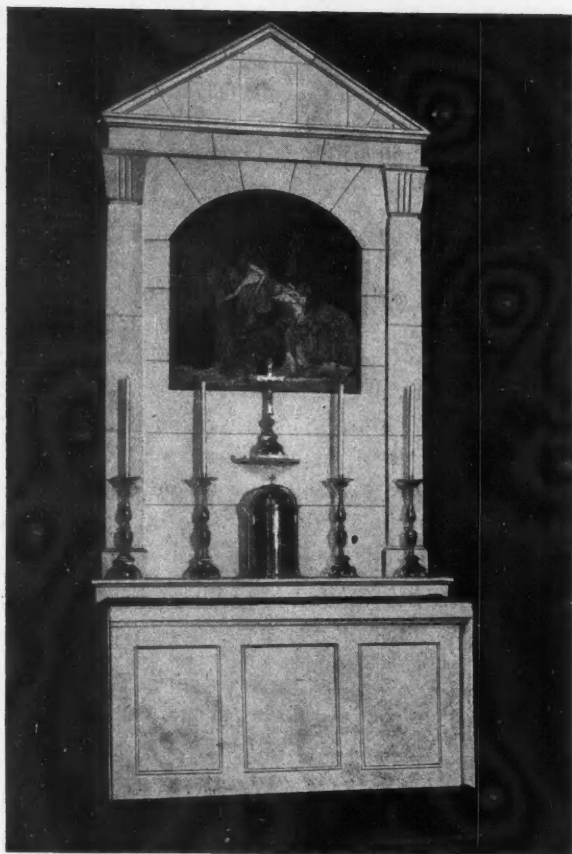
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28 ASHLEY PLACE, LONDON, S.W.1

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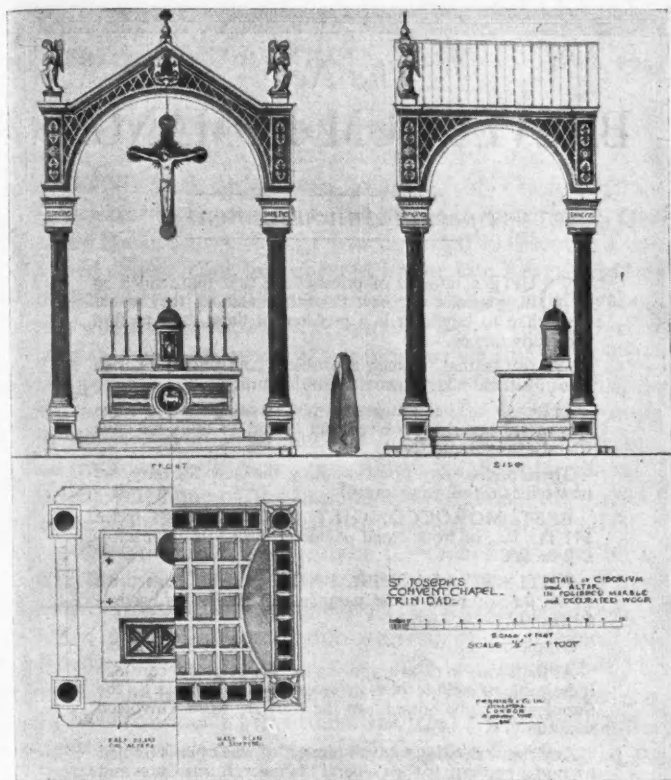
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The CLERGY REVIEW

NEW SERIES

VOL. XXVII. No. 6.

JUNE 1947

THE VERNACULAR PROBLEM IN 1909

LOOKING back at Volumes 40 and 41 of *The Ecclesiastical Review* at the instigation of the Editor of *Orate Fratres*, Dom Godfrey Diekmann, O.S.B., I was surprised to discover a very extended controversy, inaugurated by the late Reverend C. A. Campbell of Halifax, N.S., whose early death obviously was one reason why the question of a vernacular liturgy did not receive a more thorough attention at the time. In view of the fact that it took place when the atmosphere was still turbulent with the recent upheaval caused by modernism and when any proposition not strictly in accordance with tradition, or what seemed to be tradition, must have appeared to be an audacity, one is surprised that none of the opponents ever raised the question whether Father Campbell was truly orthodox and an obedient son of the Church. But even those correspondents who hit far beside the mark in their opposition always remained quite objective. Not one, for example, refers to the odious precedents, so often quoted in later controversies, of the heretics and schismatics of the sixteenth, eighteenth and nineteenth centuries. I think that it is principally due to the restraint and style of Father Campbell's first article. His final article, as a piece of controversial literature, remarkable and not without a few sharp edges, shows some disappointment at the lack of comprehension among his opponents. In the following outline I shall try to sketch his argumentation and his opponents' objections, and give an appraisal of the present *status quaestionis*.

The first article appeared in the January issue, 1909, of *The Ecclesiastical Review*: "Should we plead for a vernacular liturgy?" The headline opens a wider and more general discussion than do later controversies which have turned mainly on the demand for an extension of the vernacular in the liturgy and not a complete change over from one language to another.

It is obvious that Father Campbell himself loved the Latin

language of the liturgy, and was more familiar with it than most of our generation are. Nor does he question the historic legitimacy of its survival in our worship. He is fully convinced of the beneficial influence the Latin language has had in the past. His problem is one of expediency. He asks, are all the very weighty and good reasons for retention of a completely Latin liturgy strong enough to invalidate the reasons for a change of policy? These new reasons are: "the apostolic mission of the Church will be better served if we have our liturgy in the tongue of the people and, secondly, her children will be brought into more direct contact with the full stream of her divine life" (p. 30).

Father Campbell, not a negative critic, feels that asking this question will demand less "proof of the desirability" of this change than "answering difficulties brought up against the suggested change of policy". The subsequent discussion shows how true his feeling was.

"No one . . . could deny that a language understood by the worshippers would be the most serviceable in which to perform the rites of worship." The answer to this commonly accepted statement is not as simple as it seems. There are those who will say: the texts of the Missal are purely sacramental and really no concern of the worshippers; what they need to know, the catechism tells them. Besides, the gospel is read to them on Sundays. If they want to know more there are—not in Father Campbell's time, however—our missals, large and small. I would say that in 1909 and 1946 this would be the majority report.

The second answer to the problem would be: let us teach all the Latin we possibly can to all the people. The minimum would be to enable them to read the Ordinary, the maximum (rarely achieved in clerics even) to understand the Proper of the Mass. This is often represented as the thing to do in considering the Gregorian chant movement and the different "Motu proprios" of the Holy See.

The third answer is Father Campbell's: look at the beauty of the Anglican services, the Lutheran "chorals" and the Eastern liturgies in their manifold languages; what a treasure, what a deposit of faith, what a source of supernatural incentives we have

hidden away, far superior to the above-mentioned heretical and schismatic bodies. The liturgy would speak "the language of the human heart" (p. 31), the Church would tell us of the record of her history. "But while the liturgy is all this, and far more, so much cannot be claimed for it, relatively to the people" (p. 32): in other words, its texts are the concern of the whole "*gens sancta*"—although he does not distinguish between the parts that are *kerugma*, apostolic message, and the others which are strictly *mysterium*, sacerdotal prayer. Thus he rejects the first answer, and with it, what might be called a purely "clerical" liturgy. He knows that nothing can naturally stifle the Church's apostolic mission and that she will go on, but he feels that there is "a more or less" in making it easier for her to do her mission. To him the antiquated tongue, unknown to the "*plebs Dei*", has "lessened the splendor of the perfect light". We are "under the law of exile and may not penetrate the cloud of smoke and fire which hangs over the sacred mount of worship" (p. 32). The faithful should draw the water themselves and know its refreshing powers "from personal experience", not from report of others.

Father Campbell has a beautiful chapter on what he calls "informal and implicit teaching", as opposed to formal school teaching. He maintains, in other words, that Catholics are not made by catechisms and class periods unless this formation is done in the atmosphere of a rich religious life, in home, parish and school. He sees a waning of this life, in the ever decreasing influence of home and parish. As a substitute, needed now if not before, he feels that a vernacular liturgy, absorbed as one goes on, unconsciously, constantly and with joy and ease, will go a long way to make up for the loss suffered. "The congregation, drawn once more around the altar as in earlier days, before their part in the services passed to the acolyte and the choir, *now* being restored to their original place in the liturgy, would give to it a clearer meaning and fuller harmony" (p. 33).

This in turn would make the priest himself less liable to become careless and perfunctory, feeling himself exposed "to the intelligent observation of his people", unable to recite the Confiteor, Gloria or Credo "with a precipitancy that withdraws them from the category not merely of prayer, but even of

rational utterance" (p. 34). Father Campbell's desire to give back to the people their original share in the liturgy should not surprise any careful reader of the utterances and decrees on frequent Communion and Gregorian chant of Pius X and Pius XI. While none of these Papal utterances could be construed into an argument for any measure of return to the people's language in the liturgy, the general tendency towards a return to a fuller share of the people in the *Sacra* of the Church cannot be denied. It is clearly visible that the writer back in 1909 implicitly assumes a position which is at the base of the liturgical movement in almost all countries now, and which received its greatest impetus from Pius XI's call for *Actio Catholica*, defined by him in a way which necessitates first of all "Sacramental Action".

In his first article Father Campbell ignores the one problem which we, in fact, after 37 years, have not solved: why not teach the faithful enough Latin, instead of demanding such a radical measure as a return to the primitive practice of a vernacular in the people's tongue? His silence presages our own failure to do so. Latin has receded farther than in 1909. Even in Catholic schools it occupies a secondary rank among subjects and, where it is taught, it is not sufficiently taught to enable the graduate from its course to read the missal as if it were the language of his heart. To be able to decipher a text read at the altar is not enough; more is demanded for a text to become formative for our inner life; it must be read with such facility as to start a "chain reaction" of thought and emotion in him who prays, what the ancients called a "lumen". If that is not achieved, liturgy will, for the people, continue to be a clerical performance whose effect on the individual layman will be conditioned by his own personal preparedness. The result is a serious twist of the words: *sacramenta propter homines*, downwards, emotionwards, *modo recipientis*. Few have tried to teach enough Latin to whole congregations and those few who have tried have failed. I suppose Father Campbell foresaw this failure and therefore chose a third way—translation.

He must have been a brave man, to pick the book of a Cardinal as the target of his virile attack, especially as this section of his article has really little to do with his main purpose.

But some of the things he refutes are still ventilated and discussed.

We have already dealt with Cardinal Capeceletro's first objection to the vernacular, viz. that it is unnecessary, as the faithful understand the substance of the Mass and can use translations. The substance of the Mass is, of course, "notional knowledge" of the well-instructed Catholic. It is less than that for the enormous number of poorly instructed ones. Since the Church, however, sees fit to oblige the priest to go through the "accidentia" of the Mass, through which it seems the substance is applied, realized and broken down, or lifted out of a certain monotonous and repetitious performance atmosphere, Father Campbell draws the conclusion that participation is something more than notional knowledge of the Mass or affective meditation on its substance or even intentional synchronization with its rhythm. (I think with a certain amusement of all the different "methods" offered the faithful since the waning Middle Ages, most of them now crystallized in the famous Martin of Cochem collection. They make it a point to ignore the Proper and to re-interpret the Ordinary in an allegorism whose distant father is Amalar, St Albert the Great's ridicule notwithstanding.)

All of us know how little is achieved with sermons on the liturgy. "Would it not be more effective and economical to put the liturgy into the language of the people, and let it explain itself," asks Father Campbell. He feels that the remedy of frequent explanations which, by the way, was recommended by the Council of Trent in the very canon which declined to have a general practice of vernacular liturgies everywhere, does "not touch the heart of the question at all"—as Latin, despite instruction and translations, remains "ever a dead language" and prevents "immediate contact . . . without external aids". Translations remain "a medium" (p. 37 f.).

My personal experience during the last few years has been that 37 years have not been enough for some of us to see the difference. On one occasion a writer even construed this position into an attack on the use of missal translations. Is it really so difficult to see that there is an almost black-and-white difference between a congregation "celebrating" with the priest

by singing, listening, praying, responding and understanding exactly what is being "acted" at the altar, and a congregation with (to be fair) a solemn and beautiful celebration at the altar, bowing their heads over the text-books and scores, turning pages and catching up with what goes on in the sanctuary—I almost wrote "on the stage"? With things as they are neither Father Campbell nor anybody else in a sound mind would discourage the use of missals. We should continue their distribution and even multiply them tenfold. Father Campbell's times did not know of Father Stedman's work yet. But even if he had seen it, I am convinced he would still have said what he did say. The Mass is not an opera of Verdi or Bizet. You can enjoy *Carmen* perfectly well if you don't understand French (although you will enjoy it more if you do, given an equal amount of musical capital to go on), but liturgy is "Logos", mystery, not drama and music. Here lies the difference between passion play and Mass: two worlds separated by an "unbridgeable" chasm.

The illustrious opponent of Father Campbell angered him, as it seems, by claiming too much for Latin as a language. Of course there is, at first, the old claim that we should not destroy the "unity of tongue throughout the Church of the West". Our present-day writers usually forget what the Cardinal clearly had in mind, namely that all the arguments for Latin stop at the Aegean Sea and the Carpathian Mountains. They also forget that such argumentation must sound suspicious to the Eastern Church and jeopardize the efforts at reunion. Father Campbell aptly distinguishes between "language of worship" and "language of business". He is not fighting for vernacular canon law, encyclicals and decrees. As a matter of fact, he says, things are the other way round; most priests who can read their liturgical texts and grasp their meaning well enough cannot write a Latin letter to a Roman congregation without having a dignified officer there lift his eyebrows in an amazed: "Ma chère!" The Latin liturgy is no help in maintaining the common administrative tongue in the Western Patriarchate of the Church.

You can hear Father Campbell chuckle when he deals with the claim that the Latin of the liturgy makes us live with the Apostles and Saints and "transports (us) into land sanctified

by the life, the miracles and the teaching of Christ". Neither Our Lord's Aramaic nor Peter's Greek is the language the liturgy uses. The archaic flavour of a Latin liturgy—as that of Classic Greek for Modern Greek, Old-Slavonic for Modern Slavs and Cranmer's English for Americans—appeals to the aesthetic sense. We associate venerable age with sacredness, tradition with our sense of hallowed awe—but isn't all of this lost, when there is no comprehension at all? Cardinal Capececiatratro was an Italian. To Italians Latin may sound like an archaic version of their own tongue. To Poles, Germans, Japanese, Dutch, Chinese, Americans and others it sounds perhaps beautiful, but only *qua* sound, not *qua* meaning. Father Campbell feels that the language of Shakespeare, Milton, Lincoln and Churchill has enough majesty and grandeur to convey the sacredness, sweetness and greatness of the liturgy. Thirty-seven years after we can point to Ronald Knox and the Westminster Version to confirm this belief.

One might quarrel with Father Campbell over his constant return to the "instructive" character of the liturgy. He seems to over-emphasize the rational as against the sacramental side of the liturgy, but the last to attack him on these grounds ought to be those who feel that our modern liturgical movement suffers from disregard of an appreciation of *sacramenta propter homines*. He doubts that the "mysteriousness" of the foreign tongue could bring forth any genuinely religious fruit in the people's souls, except a general mood of awe. One of the arguments for the Latin in the liturgy was its mystic import as ending the confusion of Babel for the New Jerusalem as in the miracle of Pentecost, which "was not made permanent" however: "If the sick man heard the form and prayers of Extreme Unction in his own tongue, while the priest pronounces them over him in Latin", all would be fine. But it does not work this way, nor do, therefore, mystic reasons help. He does not think much of Ségur's claim that Latin is the "queen of languages" and therefore naturally the language of religion, or of Paparcelli's claim that the Church, which lasts until the end of time, should have an ageless, i.e. dead, language. In this case some other dead languages might do as well, if only "deadness" is required. As a symbol of unity, not as a practical means of

supra-national intercourse, for which he thinks it is historically and practically the given medium, he objects that this would apply only if Latin really were the only liturgical language of the whole Church, which it is not.

He is more inclined to discuss another objection: "The use of a common language of worship creates a feeling of brotherhood—and makes (us) at home in what country soever (we) enter a Catholic Church" (p. 41 f.). This argument "for the few who move abroad"—they are still few in 1946—credits "to the language of liturgy results which belong in great measure to another cause". It is the rite, not its language, that makes us feel at home, as this "common language" is as un-common to the average American as to the Chinese convert. He points out that most opponents of the vernacular insist that the language is unimportant, as all "well instructed" Catholics know the substance and the rites. Thus they *themselves* kill this argument by a nasty stab in the back.

One of the most common arguments against the vernacular is that the Church wants, and always wanted, a dead language, "just because it was dead, as a duck, against the vain curiosity of the vulgar" (p. 43). Father Campbell quotes history against the assumption that the Church deliberately chose a dead language in order to achieve this effect. Not to speak of the East, the whole development in Rome proves the opposite. Up to the Dark Ages Latin was vernacular, and the transition to modern Romance languages was so gradual and slow that they moved away unnoticeably. No writer could be quoted for such a deliberate policy as has been construed out of this fact.

Father Campbell deals also with the possible objection that the texts might be delivered up to corruption. He is confident that Rome has enough ways and means in the twentieth century to prevent such disasters. Nor does he fear that heresy and vernacular are two things naturally bound together. He feels that examples brought into the fray from history must be carefully analysed before they can be claimed by his opponents. What Gregory VII did in Spain when he abolished the (Latin!) Mozarabic Rite and fought the Slavonic liturgy in Bohemia cannot simply be used now for or against a new policy in the twentieth century. There are Cyril and Methodius to offset

Gregory VII. There is the permission for the Jesuit and Carmelite Missionaries in China to translate the Missal. We have seen tremendous changes in as important things as canon law in our lifetime. The liturgy itself has experienced most radical innovations since Benedict XV, reversing the course of Pius X's reforms. "Those who are disposed to be frightened by the difficulties to which an innovation may lend occasion, rather than to be encouraged by the substantial good it is expected to produce, will always find arguments in support of the *status quo*; but if the Church never undertook a reform until the prudence of her ancients was entirely satisfied, many a bright chapter in her history would never have been written" (p. 44). Father Campbell ends his plea with the following words: "Do my hopes deceive me in submitting, for the reason just pointed out, that our liturgy, which has a tongue for every condition of mankind and a solace for the hearts of all, would be, were it cast into the language of the masses requiring spiritual help, one of the most efficient missionary agents the Church of today could employ?" This missionary potentiality of a vernacular liturgy might be "a good reason, why Pius X might grant to Western Christendom in the twentieth century what Gregory VII saw fit to deny to Bohemia in the eleventh century".

The editor had hoped for a discussion in his monthly. Father Campbell being a graduate of one of the Pontifical Seminaries of Rome, and therefore deeply imbued with love and loyalty built on more than ordinary background, has his sympathies, as it seems, because his article was rather "a plea with reasons than an appeal to sentiment" (p. 231).

Father Campbell's pessimism as to moral support of his proposals seems to have been all too justified. The letters reprinted by the editor, with one exception, "are all more or less adverse to the view taken by Father Campbell" (1909, p. 34 a). Many criticisms hardly apply any longer, especially those based on the fact that so many Catholics in the United States were recent immigrants, split into national minorities which would prove centrifugal elements if their respective languages were introduced. What was true in 1909 has become less true in 1946.

One of the arguments against Father Campbell (p. 353) claims that the people would be less scandalized by a priest who indulges in "precipitancy in Latin" than by one who hurries unduly when reciting the text in English. One might think that the answer would be a little different. "Precipitancy" does not seem to be accepted either by approved moralists or by liturgical law.

I don't think that those who referred Father Campbell to the increasing use of translation understood his argumentation, nor can he be accused of overlooking the difficulties for Gregorian chant (pp. 354, 355). A curious argument against the vernacular is raised by T. O'Sullivan: As in 99 out of 100 churches nobody can understand the vernacular Leonine prayers, why try the vernacular. In all these objections there is one common note of pessimism. They all assume that the clergy are incurably addicted to the most imperfect rendering of sacred texts.

Even the great Benson makes no effort to understand our good doctor, partly because he read the article a bit hastily, as his point 1 (p. 356) proves; partly because, as a recent convert from Anglicanism, he could not shake himself loose from the apologetics which he had so recently adopted at great pains. He is afraid of degrading spiritual things by translating sacred texts and he fears to render disservice to religion by making it "easy". It is not quite logical nor is it consistent, but as a great convert his voice carried a great weight. He becomes, however, scurrilous, when, as his 4th point, he asks with horror "Lastly, imagine the Mass in French." The Church has not accepted Father Campbell's plea, and her reasons must have been good enough to ignore his effort, but with all respect to the writer, I am sure that a silly and narrow remark like this was not decisive! It had to come up, that Father Campbell's plea would put the Irish and the Poles in the terrible position of praying to God in the language of the oppressor (p. 349). If the people's language is cast away, and if they talk the oppressor's language when they sing, make love and scold—why should they feel indignant to pray in the same language, especially if they have remoulded and enriched it, as the Irish certainly have done?

There is a note of sad disappointment in Father Campbell's

rebuttal (p. 471 ff). He still does not distinguish between a partial or complete translation of the liturgy into the vernacular. Any reader in our days, even though he may disagree with his plea in its sweeping implications, will feel that his critics missed the point entirely (p. 473) and made his incidental remarks the target of their objections. It is, therefore, no failing in his fairness as a debater if he refuses to answer them in detail. Neither the question of the relationship between liturgies and dead languages, nor the wisdom of the Church's policy during "the formative period of Western Christendom", are points in question to him. He sounds a note of mild despair when he says: "One of them says plainly that the Church would have taken up the dead language in the beginning, if she could have got a suitable one that was really dead . . . yet he sums up all the arguments" (for the retention of Latin), because it "is as live a language as ever existed". Father Campbell has, of course, all the historical evidence on his side against such preposterous argumentation.

More than in his original article, Father Campbell deals here with the value of translations, missals for the laity. He does not feel that they answer the question. He agrees with his opponents that the faithful should see the beauties of the Church's worship, but while he would "let them gaze . . . through the open door, they would go to some trouble to secure for them a peep through a key-hole". He fears that translations will rather make "students, than worshippers" (p. 475). He deplores the loss suffered during childhood and boyhood, while the mind is most susceptible and the memory most active.

Mgr Benson's arguments are dealt with at greater length. Father Campbell has an answer to all of them: A priest travelling abroad normally says private mass and could, therefore, use any language, Latin included. If called upon to do more, law would certainly cover his case—or do we expect the authorities to slip up on this? He feels that it is not the language, but the union with Rome, the same essentials, which make a Catholic abroad at home. Mgr Benson's insistence on the "suggestiveness of an unknown tongue" is dealt with by fine irony: it is the same fascination, delicate and evanescent, as Northern Lights, but "we should hardly rest our hopes of

religious increment on so airy a basis" (p. 477). The "suggestive" sound of Latin gives no immediate intellectual apprehension—but what amount of the faithful will ever know the liturgy except through immediate apprehension of the language (p. 478)? Will people who are more enlightened about the sacred things really be more apt to "profane" them? The present reporter wonders whether all the unwitty "funny" stories about "Dominic frisk'em" and other silly things aren't more encouraged by a "dead language" than by the vernacular.

The controversy came to a close with this rebuttal. Father Campbell died a few months later. The editors, then, examined its merits, and came to the conclusion that Father Campbell had asked too much. They pleaded for the vernacular of the Ritual only.

Since 1909 this problem, if it is one, has been left alone, except in a few liturgical magazines. Readers in 1946 may feel that what frustrated Father Campbell was that he came in undue time, a generation too early. In the meantime the increasing use of the missals has whetted the appetite of our laity. The deplorable regression of Latin in our schools has not helped to bring Latin nearer to the people. The progress of Gregorian music has been very small, partly because of language difficulties. The most extreme demands in our days, as far as known by the reading public, have not ventured to ask for a liturgy entirely in the vernacular, but only those parts which they consider as addressed to the people. This is a moderate demand. We will let our readers decide whether it was timely to record here a previous attempt or not. The great practical difficulties in such a change are no worry, because the authorities are quite capable of dealing with them wisely. Nor are the authorities less aware of our predicaments than we. Besides, it would be considered arrogant to point out what ails the *Gens sancta et nos servi tui*. Self-appointed vigilantes usually do not really help orderly government. With all this in mind it is still good to air these questions in a fraternal group. It shows what is on the mind of many a worried educator and pastor.

H. A. REINHOLD

CATHOLIC TRADE UNIONISTS

WITH the founding of the Westminster Diocesan "Association of Catholic Trade Unionists", actively supported by His Eminence Cardinal Griffin, the spotlight of publicity has been turned on an important and growing movement. It may therefore be well to devote some thought to the objects of such a body and its prospects of success.

It is no new idea that Catholic trade unionists should band together. Popes have had much to say on this subject ever since Leo XIII stressed the legitimate nature of trade unions. Their thought has followed a consistent line, and may be summarized as follows:

- (a) Catholic workers should belong to Catholic unions.
- (b) Where circumstances justify it there may be "Christian", i.e. mingled Catholic and Protestant, unions.
- (c) No Catholic may belong to anti-Christian unions.
- (d) But where unions are "neutral" in religious matters Catholics may join them.
- (e) Where circumstances allow Catholics to join these "neutral" unions, they must be accompanied by organizations designed to provide a sound Catholic training to Catholic members.

There has been a certain development in the relations of Catholics to trade unions. At first the only unions on the Continent were those under the influence of Karl Marx and his followers, and these Catholics could not join. As a reaction to them Catholics began to form their own, and this was done also to a lesser extent by Protestant workers. The Catholic and Protestant bodies that still remain are in the International Federation of Christian Trade Unions, the general secretary of which, Mr Serrarens, is well known to members of the Catholic Social Guild through his writings and lectures at summer schools.

In parts of Germany it soon became obvious that, while Catholics and Protestants together were strong, each group alone would be very weak. Some German bishops therefore asked the Holy See whether it was permissible to form "Christian" unions to include Catholics and Protestants. The answer

was in the affirmative, provided that Catholic members were suitably trained.

In Great Britain and the United States the trade unions did not develop with the same Marxist tradition. They were much more trade union bodies than political and philosophic organizations. At the time when Karl Marx was an influential member of the First International the majority of the delegates were English; but these were too much occupied with normal trade union activities to pay much attention to the speeches and writings of their revolutionary fellow-member. In these circumstances it was easy for Catholics to join the trade union movement, since it was not openly anti-religious or committed to doctrinaire socialism. On the contrary, they found in it a strong Nonconformist element with a considerable remnant of the Christian attitude to social problems.

But in these countries, too, organizations were required to train Catholic members of the unions. The first efforts in England towards providing them resulted in such bodies as the Transport Guilds, the Shop Assistants' Guild and the Printers' Guild. Most of them had a short life, and even those that survive have had only a limited influence. The best among them are probably the London Transport Guild, which has had Canon McKenna of Westminster as its chaplain since its foundation, the Manchester Transport Guild, and the Glasgow and Lanarkshire Transport Guilds, which still function under the spiritual care of Fr d'Andria, S.J.

The present writer can write best about the Tramways Guild, now part of the London Transport Guild, which has been a real power among the members of the Transport and General Workers Union. It brought Catholics in different parts of London to know one another and, as a result, Catholics who for years had opposed one another for election to the same union office began to distribute their candidatures over different offices, and so caused an increase in Catholic representation. Some credit must be given to the Catholic leaders thus elected for their part in keeping the tramway operatives at work during the communist-inspired bus strike of 1937.

It must be admitted, however, that this wave of influence did not last and that for some time now the Transport Guilds as

a whole have done little for the training of Catholic trade unionists.

The next stage saw the development of organizations not restricted to one trade. The first of these was founded in Glasgow under the name of the "Catholic Workers' Guild" and, especially during the war, has had an impressive record. The organization was based on factory groups, the men meeting at the parish church of the district in which their factory was situated. The parish priest was the chaplain, and in this way the difficulty of organizing workers living over a wide area was overcome. Meetings were generally held at times convenient to one shift.

The next body to grow up was the Association of Catholic Trade Unionists in the diocese of Hexham and Newcastle. This was founded specifically to counter the ill-famed Trade Union Congress resolution on education. Had it been in existence earlier it might have influenced the debate on that resolution, for it was noted at the Congress that no effort was made to bring Catholic delegates together for mutual discussion on tactics.

After the formation of this body there was a gap until about a year ago. Then came the Liverpool Association of Catholic Trade Unionists, which has active groups in Liverpool and Leigh and has now influenced one of the Preston Guilds. In Salford diocese the new organization became the Trade Union committee of the Catholic Parents and Electors Association, which is the official Catholic Action body of the diocese. An off-spring of the local branch of the Catholic Social Guild was the Birmingham Association of Catholic Trade Unionists. Smaller groups exist elsewhere. In Crewe, a compact one-parish town, it is St Joseph's Guild of Catholic Workers. In Coventry, after much discussion, the group became a branch of the Catholic Social Guild. In Edinburgh a group is planning its own organization with the full support of the Archbishop.

Now we have the Westminster Association of Catholic Trade Unionists and, as we write, plans are being prepared for a similar body in Southwark diocese.

Why should these bodies have grown up? The present writer's experience shows that there is a strong demand among Catholic workers for them, but the reasons they advance are

various. Perhaps that most frequently mentioned is the need for resisting communist domination in the trade union movement. This is a negative object and cannot therefore be ultimate. Yet there can be no doubt that this is a very real danger which needs to be guarded against.

In his *Foundations of Leninism* Stalin has outlined the communist theory of action to be followed in factories. And for those who might be unable to grasp his meaning it has been simplified and emphasized by the London District of the Communist Party in a pamphlet intended for Branch Committee members.

Here we are told :

"It is necessary to remember that whatever is done in the factory has to be related to the general tasks facing the Party. The economic and political work in the factory has to be developed in such a fashion that we strengthen the Party . . . For example, take the question of strikes . . . Are they correct or incorrect? That depends on whether they further our main political aim. . . . In order to know at any given moment whether a strike is correct tactics we must ask whether or not it will strengthen our movement in general and help us to achieve our main political aims. . . ."¹

It should be remembered, too, that the Communist Party has prominent members in very important positions. These include Arthur Horner, secretary of the National Union of Mine-workers; Papworth, member of the Executive of the Transport and General Workers Union and a member of the Council of the Trades Union Congress; John Horner, secretary of the Fire Brigades Union; Abe Moffat, leader of the Scottish miners; many prominent leaders of the Association of Scientific Workers; Len White, secretary of the Civil Service Clerical Association; Giles, ex-president of the National Union of Teachers. The list could be extended to a great length.

An illustration of the dual loyalty of communist trade unionists may be given from Scotland, though for various reasons names must be suppressed. At the last conference of the T.U.C. the Scottish organizer of a well-known union told the present writer about one of his officials who had been until

¹ "Communist Leadership in the Factories," London (undated), p. 19.

recently a member of the Communist Party. In accordance with his standing instructions he sent in regular reports of all trade union affairs to the Party. One of the leading Scottish Communist Party members objected to a part of one report as reflecting on himself, and asked for its deletion. The official refused, saying that the report was true. The leading Communist Party member delivered an ultimatum: the alteration would be attended to, or the official would be expelled from the Party.

It is natural in these circumstances that Catholics (and many others) should resort to similar tactics. They have not a high moral value, yet they are necessary. Thus, for example, it was known last year that a definite attempt was being made to capture the executive of a well-known union for the Communist Party. To defeat this *The Catholic Worker* had to send out the information to every quarter in which the attempt could be frustrated. As a result the *status quo* was maintained; no additional communists were elected.

But a much more serious reason for organizing the Catholic unionists is that upon which the Holy See has so often insisted: the need to instruct the workers in Catholic social teaching. Their widespread ignorance became apparent during the unofficial dock strike of 1945. The present writer, both alone and in company with Fr Fitzsimons, met many of the Catholic workers of Merseyside and we were amazed at their scanty knowledge of the social teaching of the Church. Not only were many of them unaware that a strike presented a moral problem; they even refused to acknowledge that the Church could have anything to say upon the subject.

Another positive reason for the association of Catholic unionists is linked with the survival of democracy. Our democratic way of life will become progressively weaker unless more people show themselves ready to assume the little, and the big, responsibilities. And this they will do only if they have a powerful motive, a spiritual incentive such as is provided in the teaching of the Catholic Church on social justice and our duties of charity towards our neighbour.

But, granted that there exists a problem, granted the need for a Catholic influence operating inside the trade union movement, can we succeed? An unqualified answer is not possible.

That small groups can influence the larger bodies inside which they work is shown by experience. The success of the Communist campaigns about Spain and about the Poles in Great Britain are obvious illustrations. Moreover, there can be little doubt that the plans of the present government owe much to "Political and Economic Planning" and to the Fabians. Indeed, so well has the Fabian Society succeeded in its purpose of "permeating" that one of its officials, Alderman Emil Davies, was able to say in 1942 :

"We Fabians, you know, do influence legislation out of all proportion to our numbers. I may as well tell you that when any new legislation is proposed, the Government departments concerned usually send for the latest Fabian literature on the subject and often adopt many of the proposals . . ."¹

It is therefore possible for Catholics to "permeate" also. But it will not be done by casual activity. It needs carefully planned and co-ordinated thought and action. And here we have a lesson to learn from the highly disciplined Communist Party. We need money, but even more we need capable and energetic leaders. It ought to be possible to send ten active Catholic trade unionists to the Catholic Workers' College each year, in addition to the numbers that already go. It ought to be possible to get our sane, experienced trade unionists to assume the responsibility of guiding the new bodies. It ought to be possible to eliminate the cranks, the wild theorists, and the advocates of merely negative policies.

One can suggest the need for these organizations, but can one assure their permanence? Here some fundamental questions arise. Can a movement succeed if it is concerned only with one part of a man's life; if it remains content with the discussion of social questions or with *ad hoc* improvisations to meet particular problems? Is one explanation of the success of the Young Christian Workers, as compared with other youth organizations, to be found in the fact that the Y.C.W. is concerned with the whole of life instead of isolating one aspect of it? These and similar questions need to be discussed inside the new movement.

R. P. WALSH

¹ Quoted in *Sovereignty*, Nov. 1946, p. 17.

THE CONVERSION OF THE JEWS

THE mass destruction of the Jews under the Hitler regime on the one hand and the recent troubles in Palestine on the other have so affected the popular mind that it is somewhat difficult to face the problem of the conversion of the Jews with a serene and even mind. Strong sympathy or strong aversion is apt to interfere with calm judgement, or men may have become so wearied of the insoluble problem of the future of Jewry that they set it aside as an idle attempt to solve the insoluble. And yet, however much we may try to set the question aside, it comes back again to torment us. Our interest has been recently stimulated by the appearance of an able and serious book by a Catholic Jew for Jews under the title of *The Redemption of Israel*.¹

The writer approaches his subject in a strikingly novel way, which deserves close consideration. He does not deal with any guesses concerning Israel's political future, but, being convinced of the ultimate return of Israel to Christ, he treats the matter as one of the philosophy of history. He surveys God's past dealings with Israel. From the alternation of sin, punishment and redemption which for thousands of years has marked the history of the people of God, he concludes that the long period of punishment for the rejection of Christ cannot but end in a signal redemption. He gives us a very telling sketch of the misery and mental confusion and desolation of Israel since their rejection of their Saviour. The psychological analysis of Jewish racial characteristics forms an outstanding feature of this book. It is a passionless attempt to explain the soul of the Jew to himself and, for that matter, to the Gentile. The description is sympathetic but none the less keen, careful and unsparing, betraying a deep insight into the character of the ancient people of God.

The author feels certain of the ultimate conversion of the Jewish people, and as a Catholic he has every right to do so.

It may be of interest to the readers of THE CLERGY REVIEW and others to search for the foundation of this Catholic expectation and to enquire whether it rests solidly on Scripture and Tradition, so that it may be called a truly Catholic belief. It is

¹ *The Redemption of Israel*. John Friedman. (Sheed & Ward. Pp. 140. 8s. 6d.)

not, indeed, claimed to be *de fide definita*, nor is it suggested that its rejection would demand any theological censure, but it does seem to be a conviction solidly based on Holy Writ and the writings of the Fathers.

St Augustine in *De Civitate Dei*, xx, 29, tells us: "It is a commonplace in word and thought amongst the faithful that in the last times before the judgement the Jews will believe in the true Christ when the Law has been explained to them by Elias the great and wonderful prophet." St Augustine's expression, *celeberrimum est in sermonibus et cordibus fidelium*, is surely a clear and strong indication of the depth and universality of this conviction amongst the Christians of the fourth and fifth centuries.

A long list of fathers might be adduced attesting the continuance of this conviction in the Church. Estius, the famous chancellor of Douay and foremost scholar of his day, enumerates (in his commentary on the Sentences iv, 47, 4) the Fathers and Doctors Jerome, Ambrose, Eucherius, Gregory I, Theophylact and Alcuin. In his much later commentary on the Epistle to the Romans, he writes: "Accedit paene concors omnium tam Graecorum quam Latinorum Expositio." A certain Caesarius, said to be the brother of Gregory Nazianzen, is sometimes referred to as disbelieving any conversion of the Jews. But it is certain that, whoever this author may be, he was not the brother of St Gregory. I have not been able to verify the passage. St Thomas Aquinas takes the conversion of the Jews for granted, though he denies that they will ever regain national sovereignty. In modern treatises *De Novissimis* the conversion of the Jews is commonly given as at least a probable token of the coming judgement.

The main authority for the final return of the Jews to Christ undoubtedly is the eleventh chapter of St Paul's Epistle to the Romans. This may be summarized as follows:

"Has God cast away his people? God forbid! God has not cast away his people. It is now as in the days of Isaias the prophet when God said: I have left me 7000 men that have not bowed their knees to Baal. So in the present time also there is a remnant saved according to the election of grace. The elect have obtained it, the others have been blinded. Have they so

stumbled that they will utterly fall away? God forbid! But by their offence salvation has come to the Gentiles. If then their default be the enrichment of the Gentiles, how much more so when that default shall be made good! If the loss of those Jews be the reconciliation of the world what shall the regaining of them be but life from the dead? If thou, Gentile, continue not in God's favour, thou also shalt be cut off, while they, if they continue not in unbelief, shall be grafted in again, for God is able to graft them in again. The Gentile contrary to his nature was grafted on God's good olive tree, how much more shall they be grafted again on their own olive tree! For I would not have you ignorant, brethren, of this mystery, that blindness in part has happened in Israel until the fulness of the Gentiles should come in and so all Israel should be saved, as it stands written: There shall come out of Sion he that shall deliver and shall turn away the ungodliness of Jacob, and this is to them my covenant, when I shall take away their sins." St Paul freely, as if by memory, quotes *Isaias lix, 20*. It is uncertain whether the last seven words are meant as part of the quotation or not. They occur elsewhere, *ch. xxvii, 9*, in a similar context. Be that as it may, it leaves the main import of the chapter untouched.

It can scarcely be doubted that St Paul, who in the first part of the chapter wished to teach his Gentile readers humility by stressing the possibility and probability of some future conversion of the Jews, finally seems to speak of this conversion as a certain thing, known by revelation, and a thing which ought to be known by well-instructed Christians. The "mystery" here referred to must be a truth which unaided human reason could not have ascertained since it depended on the free disposition of divine Providence and the future free decision of the children of Israel.

It is true that some commentators understand the phrase "all Israel shall be saved" as referring to Israel in a wider sense inclusive of the Gentiles, as perhaps in *Galatians vi, 16*: the Israel of God. This interpretation does not fit in well with the context and lacks probability, but even if this should be the meaning it leaves the main force of the passage unimpaired, since of this spiritual or metaphorical Israel the Jewish people must be taken as making a part.

If we take "all Israel" in the obvious sense, as referring to the Jewish people as such, it seems clear that some mass conversion is to be expected. This need not mean that every single Jew in the world will accept Christianity, but that the bulk of Jewry will submit to the Christian Faith. We say that at the first coming of Christ Israel refused to receive Him: "His own received him not" although hundreds of thousands accepted Christ, especially after the fall of Jerusalem, as Eusebius narrates. Similarly we can take "all Israel" as the moral unanimity of Jewry in returning to Christ.

It is sometimes said that St Jerome rejected the return of Israel as implied in this chapter, but this is demonstrably an error. St Jerome does not differ from his contemporaries in this matter. He does indeed refer to "Judaisers", who mistakenly interpret a passage as pointing to the second coming of Christ and the end of the world instead of seeing in it a reference to the restoration of Israel after the Babylonian exile, or at most to Christ's first coming. He is, however, referring not to the Epistle to the Romans but to a passage in Isaiah (chapter xi) where we read, "the Lord shall set his hand the second time to possess his people." He, no doubt rightly, sees in these words no reference to the last days and the final return of Israel to God. It is not likely that St Jerome should stigmatize as *Judaising* a conviction which was commonly held throughout the church and which he himself held.

We may pursue our enquiries further and ask: Was this mystery which St Paul wished the Romans to know, a revelation freshly made to him as Apostle to be spread amongst his converts both Jew and Gentile, or was it an inspired commentary on promises already given in the Old Testament?

Here we approach the question concerning the prophet Elias and his return at the end of days. He seems universally referred to as the instrument of God in the conversion of the tribes of Jacob in the latter days, as we gathered from the passage of St Augustine already quoted. St Paul's words are most likely an inspired commentary on the prophecies already contained in the Old Covenant and perhaps even on the words of our Lord Himself.

Well known is the great passage at the close of the prophet

Malachy, iv, 5, the last of the prophets. "Behold I am sending you Elias, the prophet, before the coming of the Day of Jehovah, the great and terrible day and he shall turn again the heart of the fathers to their children and the heart of the children towards their fathers, lest I come and strike the earth with destruction."

This very passage is referred to in the book of Ecclesiasticus xlviii, 8, written some two hundred years later in praise of Elias:

"Thou of whom it stands written that thou art destined for the appointed time to placate God's anger before it burst into flame, to turn the hearts of the fathers unto the children and to establish the tribes of Jacob. Blessed is he who sees thee and dies, for we too shall live again."

The original Hebrew of this book was discovered some fifty years ago, and the above is a rendering of the passage as it is in the Hebrew. The Douay Bible translating the Vulgate, which is itself a translation of the Greek, this in turn being a translation or almost a paraphrase of the Hebrew, gives the latter part of the passage, after the words "sees thee"; thus: "and were honoured with thy friendship, for we live only in our own life but after death our name shall not be such."

This seems a feeble and incongruous ending of the long enthusiastic praise of the prophet and the quotation from Malachy. When the Hebrew reads, "Blessed is the man that sees thee," the allusion is evidently to Eliseus to whom was promised the double of Elias' spirit if he saw him at his departure in the fiery chariot. The remaining words in the Hebrew text are somewhat obscure, but the meaning seems to be: "Blessed is the man who before he dies sees Elias"; he will be blessed because he will be present at the great day of the Lord, since "we too shall live", i.e. rise from the dead.

Whatever the precise meaning of the last words may be, the author asserts that at the appointed time Elias shall restore (or establish) the tribes of Jacob before the coming of the day of Jehovah as foretold by Malachy the prophet.

We learn from the Gospels how deeply the return of Elias, previous to the coming of the Messias, was imprinted on the Jewish mind. The Apostles after the Transfiguration ask our

Lord: "Why then do the scribes say that Elias must come first?" To this question Christ answered: "Elias shall indeed come and restore all things, but I say unto you Elias has already come and they knew him not." The Apostles understood that He spoke about John the Baptist. The Angel Gabriel had told Zachary about John: "he shall convert many of the children of Israel unto the Lord their God and he shall go before them in the spirit and power of Elias, that he may turn the hearts of the fathers unto the children and the unbelieving unto the wisdom of the just and prepare unto the Lord a perfect people." The allusion to Malachy and Ecclesiasticus is unmistakable. Our Lord, who endorses the statement of the scribes that Elias must come first, actually uses the very word which occurs in the Greek text: Elias shall restore all things. Ecclus: *Katastesei*. Matt. xvii, 11: *apokatastesei*.

The term "all things" used by Our Lord is designedly even wider than "the tribes of Jacob", though it includes them.

Jewish preoccupation with Elias as the forerunner of Messianic times showed itself in the thought that Christ himself might be Elias; thus the Jews had questioned the Baptist whether he might not be Elias. It showed itself in the scoffing reference on Calvary, as if Christ had called upon Elias. It showed itself probably also in James and John wishing to call fire from heaven on the Samaritans "as Elias did", words which are not unlikely to be part of St Luke's text (ix, 54).

The appearance of Elias with Moses at the Transfiguration is best explained if we see in Moses the Founder, and in Elias the Final Restorer of the people of Israel; it is otherwise difficult to find a reason why some other prophet should not have accompanied Moses, say Isaias, Jeremias, Eliseus or even David. Moses and Elias were surely meant to attest Christ as the true Messias: Moses attested that the great prophecy of Deuteronomy xviii, 15, was being fulfilled: *the* prophet had come; and Elias attested that the Messianic times had begun.

We conclude that the conversion of the Jews at the end of time by the preaching of Elias is a truth which imposes itself on the thoughtful reader of Holy Writ and of the Fathers. We may well repeat the words of St Augustine, "*Celeberrimum est in sermonibus et cordibus fidelium.*"

This spiritual return of Israel to Christ, however, in no way necessitates any return of the Jews to Palestine. Jewry has so much increased in numbers—they now count some sixteen millions—that such return could at most affect but a small part of Israel. Nor does it necessarily imply political sovereignty over any territory or any kind of nationhood in a secular sense.

Does it at least demand a recognizable racial individuality and unity? Does it imply that Jewry will survive as a distinct race until the second coming of Christ, and therefore that there will be a mass conversion of Jews, whether scattered over the globe or united in some district or land? It would certainly seem so. The survival of the Jews through almost two millennia despite every conceivable obstacle and hardship certainly points that way. Friedland is right in saying (p. 104), "Catholicism considers the preservation of Israel as a divine ordinance."

The mission of Elias and the restoration of the tribes of Jacob strongly suggests a swift and morally miraculous conversion to Christianity, and that in some sort of corporate capacity. The conversion of hundreds of thousands of Jews during the first century, especially after the fall of Jerusalem in A.D. 70, described by Eusebius, tended towards the complete absorption of Christian Jews into the whole body of Christendom and their consequent complete loss of racial identity through intermarriage. If in the time preceding the second coming of Christ the great Jewish conversion were to be similarly a gradual one, it would simply lead to extinction of Jewry as a separate entity, and that within less than a century.

It may be so, but the prophecy seems to imply more than the mere adoption of the Christian Faith by the majority of the Jews. Elias shall "set up", establish or restore the tribes of Jacob; "Elias shall restore all things." This surely implies, and apparently involves some corporate resurrection of Israel as a recognizable Christian body and as part of the Church of Christ.

People have discussed whether this restoration of Israel was to precede or to follow the coming of Antichrist, especially as the idea became widespread that the Antichrist was to be a Jew of the tribe of Dan. But such discussions lead only to idle guesses and are based on mere legendary lore. So, likewise, we

have not touched the question whether the two Witnesses of the Apocalypse of St John are Enoch and Elias, because we have no means of giving even a probable answer to it. But the expectation of the conversion of the Jews rests on solid grounds of Scripture and Tradition.

To St Augustine, at least, this conversion seemed plainly foretold in the prophet Osee iii, 4-5, "I shall wait for thee! For the children of Israel shall sit many days without king and without prince, and without sacrifice and without altar, and without ephod and without teraphim. And after this the children of Israel shall return and shall seek the Lord their God and David their king and they shall fear the Lord and his goodness in the last days". The words of this, Israel's most ancient prophet, are echoed in Ps. lxxxviii, which we often say at None on Fridays: "If his children forsake my law and walk not in my judgements, if they profane my justices and keep not my commandments, I will visit their iniquities with a rod and their sins with stripes, but my mercy I will not take away from them, nor will I suffer my truth to fail, neither will I profane any covenant, and the words which proceed from my mouth I will not make void."

Though these words refer directly to God's covenant with David, they seem to involve God's covenant with Israel as a people. The same may be said of the famous passage in Jeremias xxxi, 31. "I will make a new covenant with the house of Israel and the house of Juda not according to the covenant which I made with their fathers . . . I will be their God and they shall be my people . . . for I will forgive their iniquity and shall remember their sin no more."

We cannot overlook that this New Covenant contains a promise to Israel and Juda, though God extended it so as to embrace the Gentiles and all the human race.

J. P. ARENDZEN

THE DIPLOMACY OF ART

A SIDELIGHT ON URBAN VIII AND CHARLES I

NOW that the "vindication" of Charles I has become so popular an exercise with historians, his patronage of the arts will be perhaps more widely appreciated. Where Elizabeth had shown the poorest taste in her collections of frivolous curiosities and elaborate nick-nacks, Charles brought to his collector's urge the devotion of a votary and the critical ability of an artist. He was the first English sovereign to open galleries of paintings and sculpture; he was the first to give Italian Renaissance architecture a somewhat tardy welcome to England. His taste as a connoisseur was excellent, his diligence as a collector untiring, though he had neither the wealth nor the opportunity for that personal ransacking of the galleries and studios of the Continent, and particularly of Italy, which gave Thomas Howard, Earl of Arundel, a unique position among art-loving Englishmen of his day. The latter's collection preceded the King's, and his famous marbles still perpetuate his name.

With the exception of Lord Arundel, Charles was as far in advance of his subjects in æsthetic sense as he was in his ideas of religious toleration. He purchased for his gallery at Whitehall the entire collection of the Duke of Mantua, one of the finest in Europe, and it is said that the keen competition between himself and Philip IV of Spain doubled the price of any work of genuine merit.

Monarchs have often played Maecenas as a means of purchasing a vicarious immortality for themselves and, while many a master's name has been lost to posterity, his *chef-d'œuvre* are referred to as a Louis Quinze timepiece, a Queen Anne cabinet, or a Regency sconce. But Charles I has left his name to no outstanding style of architecture, painting or sculpture, yet his interest in the art of his day was a deep and catholic one. "He himself had singular skill in Limning and Pictures . . . nor unskilful in Musick . . . had a quick and sharp conception, would write his mind singularly well, in good lan-

guage and style." For all that, he never pretended to personal merit as a painter or writer; it is as critic, friend and adviser of artists that he deserves a credit not yet fully accorded him. He could suggest subjects to his two great contemporaries, Van Dyck and Peter Paul Rubens, both of whom he knighted; similar advice he gave to his architect, Inigo Jones, the deviser of those curious mechanical elaborations that were such a popular attraction at the Court Masques. The King's superb gallery of statues, paintings and antiquities went mainly to the embellishment of his twenty-four palaces, all of which were furnished with complete elegance.

Charles's contemporary on the Papal throne, Urban VIII, poet and *littérateur*, was himself the patron of artists, Guido Reni and Bernini the most prominent, for the Barberini, despite the gibe at their habit of breaking up old monuments of art to provide material for new ("quod non fecerunt barbari, fecerunt Barberini"), were the recognized art patrons of Rome.

With the exchange of courtesies between the English and Papal Courts, both parties, Charles no less than the Pope, who was the English Queen's godfather, realized the value of their mutual interest in art as neutral ground on which they could consolidate their new-found friendship, and the subject provided the King with an excellent blind to hide from his less sympathetic subjects the religious matters he so often discussed with the Papal Agent in London, the Scotsman George Con.

Though Charles had little to do with Mgr Gregorio Panzani, Con's predecessor, he soon found that Cardinal Francesco Barberini, the Papal Secretary of State, was willing to send the Queen pictures through the Agent, and Panzani wrote for Barberini to send over an *Eve* by a young Roman artist and also several pictures by Francesco Albani, the friend of Guido Reni, by Alessandro (Turchi) Veronese, also called L'Orbetto, and by Stella, or Jakob Van der Star, the young Fleming who migrated to Rome in 1623 and later came under the protection of Richelieu, who appointed him *peintre du roi*.

In the spring of 1635 the body of the Virgin Martyr, St Martina, had been discovered in Rome, and Barberini sent the Queen a relic which Panzani took to Theobalds in July. Charles was more interested in the reliquary, which was beauti-

fully chased and set with rare crystals. In the following January 1636, Panzani again brought the Queen a Da Vinci and a Del Sarto, which he says Charles and Inigo Jones examined most carefully.

These gifts were no secret, and the arrival at Court of George Con was a cause of great uneasiness to the Puritans, who thought he was deceiving the King "with gifts of pictures"—an allusion, perhaps, to the variegated array of smaller gifts (the usual weapons in the armoury of an ambassador) that Con brought with him to England.

The quick friendship formed between Charles and the Agent was no doubt helped considerably by Con's diplomatic generosity. As they walked or talked, Con would show the King certain gems he had: a cameo *Head of Medusa*, a *Giordano Pio* (Hans Jordaens, the Potlepel?) cut in amethyst, a tiny cameo *Hercules and Diana*, and a miniature by the Paduanino, Ottavio, son of Ludovico Leoni called the Paduano. When the King expressed his delighted admiration of the jewels, Con offered them to him, deprecating the Marquis of Hamilton's protest that he was too generous. About the same time the Agent records the safe arrival of an agate vase, presumably for the King or Queen.

In February 1637, Con presented the Queen with a crucifix and a picture of St Michael on behalf of the Cardinal di Sant' Onofrio, the Pope's Capuchin brother. A few months later her Majesty held a private "view" of all the pictures sent her by Cardinal Barberini, exhibiting them in her chapel at Somerset House for the benefit of London Catholics.

The King did not merely wait for chance gifts to add to his collection; he knew what he wanted and made use of Sir William Hamilton, the Queen's Agent in Rome, to get it. The latter was at one time negotiating for a statue of *Adonis and Meleagro*—probably the *Adonis* in the Villa Ludovisi of which Charles was particularly covetous; but not even the influence of Cardinal Barberini could persuade the Duchess of Fiano to part with it.

Of all the royal palaces perhaps Greenwich was the best. It had been the delight of Henry VIII, Elizabeth and Anne of Denmark, and Charles's Queen took no less an interest in it. It

was completed in 1635 under the direction of Inigo Jones, its ceilings adorned with frescoes by Orazio Lomi, the Gentileschi, who did a good deal of work for Charles in England, and probably died there. Henrietta was eager for Guido Reni to paint something specially for her own apartment, and in March 1637, Con forwarded the measurements of the room to Rome. Cardinal Barberini personally superintended the work, asking Con for details on the exact position the picture would have, where the windows would be in relation to it and at what angle the light would enter the room. The size required was so large that a single canvas was not possible, but Barberini promised to see that no figures were painted over the joins. The subject suggested to the Cardinal as giving full scope to Reni's genius was the *Rape of Aurora by Cephalus*, the fable as told by the poet. This Barberini objected to for several reasons, and at his own discretion changed the theme to *Bacchus finding Ariadne*. Evidently some attempt had been made to keep to the former subject, for a month later (20 February, 1638) the Cardinal wrote to say it would not be possible to change now as Guido had taken up the new subject with enthusiasm, and he did not think it good to thwart the genius of an artist!

The keenness of which Barberini spoke did little to hurry the painter, although, once it was finished, the Cardinal declared that Reni had never painted a better picture. In October 1640, the Queen intimated to his Eminence that she would be pleased to accept the work, and in the following spring spoke of sending her messenger Fairfax as far as Leghorn to fetch it. The Cardinal directed it to be taken *via* Marseilles, the Rhône and Lyons. Possibly to compensate the Queen for the delay, Count Carlo Rossetti, who had succeeded Con in the London Agency, presented her Majesty with a large *Nativity* by Titian for Christmas, 1640. Charles was particularly delighted with this picture.

Undoubtedly the most interesting of all the artistic transactions between Charles and Urban was the Bernini Bust of the English King. Charles had long been eager for a bust of himself from the chisel of the Italian master who had already attained to European fame, and who was to leave so many marks of his genius within and without St Peter's and in the piazzas of Rome.

Charles was greatly gratified when the Pope, Bernini's patron, gave leave for the bust to be made, and the impossibility of his giving the artist a personal sitting was a difficulty ideally overcome by Van Dyck's painting the head of the King in three positions for the sculptor to copy. This portrait was taken to Rome by a Mr Baker, and the work was begun.¹ In August 1636, it was reported as nearly finished, but it was not until April of the following year that Barberini wrote to say he had seen the bust to which Bernini had given of his best, though under the circumstances it was impossible to expect a perfect likeness. In fact Bernini declared next year to Nicholas Stone, a young English sculptor working in his studio in Rome: "I conclude that it is the impossiblest thing in the world to make a picture in stone naturally to resemble any person."

The work caused great interest in Rome, Cardinals, Ambassadors and all persons of quality flocking to see it before it was sent to England. There were a few stains in the marble on the forehead, but, as one wag suggested, these would quickly disappear once the King became a Catholic!

Cardinal Barberini took infinite precautions over the transport of so precious a work of art to London. He appointed Thomas Chambers, a kinsman of Con's, to take charge of it, giving him minute instructions covering every phase of the journey, the people he was to meet, the type of boat to take, and the manner in which the bust was to be packed and guarded. There was to be no travelling between 11 p.m. and sunrise, nor when the weather was bad—and they were to beware of the Turks. An account book and a log were to be kept daily.

Chambers was accompanied by Bonifatio Olivieri, Bernini's nephew, and the pair arrived in London towards the end of July 1637, nearly three months after leaving Rome. They waited on their Majesties at Oatlands on Monday, 17 July, 1637, and both King and Queen insisted on opening the case the same night. Charles's delight was unfeigned, and the story goes

¹ The triple portrait remained in the possession of the sculptor's family at the Palazzo Bernini till 1796, when it was bought by Mr Irvine, a dealer, and from him passed through several dealers' hands till it was bought in 1822 by George IV, who placed it in the Picture Gallery at Windsor Castle, whence it was temporarily removed to form one of the most outstanding exhibits among the King's Pictures lately on view at Burlington House. (Cf. *Burlington Magazine*, vol. XIV, p. 338.)

that he straightway snatched from his finger a ring worth 6000 crowns, which he handed to Olivieri with the words: "Crown the hand that made so fine a work." It is certainly true that the King would buttonhole all and sundry who came to Court and himself show them the masterpiece, while Henrietta wrote gratefully to Barberini that the bust did honour to all Italy in England, a compliment to which the Cardinal gave a pretty turn, replying that her Majesty's praise made him the more ambitious to carry out her commands, and above all conferred immortality on the sculptor's name.

Two years later, in June 1639, the Queen wrote asking Bernini to make a similar bust of herself from portraits in three positions which she would send out by a certain M. Lomas, but the troubles that soon broke out in England probably prevented the portraits being despatched, and one of them which was given to Lord Denbigh still, as far as I know, remains in the possession of the family. It was possibly another of the portraits originally destined for Bernini that the Queen sent to Barberini in 1647.

The fate of the bust of Charles is interesting. It was kept for safety at Greenwich in a silken hood, though Bernini, hearing this, pointed out to Nicholas Stone the danger of the cover catching in the delicate carving of the hair, adding that "it would greve him to heare itt was broke, seeing he had taken so great pains and study on it."

In an inventory made during the Commonwealth of the "Statues at Greenwich" the bust is catalogued as "The late King's Head, p' Cavalier Berneno—valued at £800," and was sold with other works of art to Emanuel de Critiz, son of the King's Sergeant Painter, "for part of whose debt they came to him in ye yeare 1651". At the Restoration, de Critiz reported that he had "that incomparable head in marble of ye late King's, done by Cavaleere Berneeno, sold to me for £800, with £80 advanced thereon".

Recovered for Charles's son, it remained at Whitehall till the last of the disastrous fires that destroyed the palace. The blaze began on 4 January, 1697-8, through the carelessness of a Dutch laundress, airing her washing by a charcoal fire. It was possible to save many of the works of art in the palace and the

disappearance of the Bernini Bust remains a mystery, as all the officials directing the salvage work, including Sir Christopher Wren, realized the importance of saving it.

A splendid idea of Bernini's work, however, can be obtained from an engraving in the Print Room of the British Museum. The likeness to the triple portrait at Windsor will be remarked, though Bernini has given a more genial, livelier expression to the *volto funesto*, full of sadness and foreboding, which the sculptor is said to have commented on when first he saw Van Dyck's painting.

The engraving, of which no other copy is known, is unsigned and unfinished (on the right shoulder), but the work strongly resembles that of Robert Van Voerst, a Fleming employed by Charles, who bore the title of King's Engraver and engraved a large number of Van Dyck's portraits, in particular those of Charles I and Henrietta with a wreath, of Sir Kenelm Digby, and of Inigo Jones. Though Van Voerst's latest known engraving is dated 1635, he did not die until 1669, and this may well be his work.

A large part of Charles's collections of art treasures soon came under the auctioneer's mallet, and found eager buyers in Queen Christina of Sweden, the Duc d'Orleans and other European royalties. In March 1649, Parliament appointed a commission to draw up an inventory of the personal effects of the late King, of the Queen and of Prince Charles. The complete catalogue was "a magnificent folio of near 1000 pages, of an extraordinary dimension, bound in crimson velvet and richly gilt, written in a fair large hand, but with little knowledge of the objects which the inventory writer describes." The sale spread over the years 1649-1652 and some of the prices fetched are illuminating. A Raphael *Madonna* brought in £1000; a *Nativity* by Giulio (Pippi) Romano, the pupil and companion of Raphael, £500; a small *Madonna and Child* by Raphael, £800; several *Titians* made about £100 apiece, while a small equestrian portrait of Charles by Van Dyck was bought for £20 by Sir Balthazar Gerbier, the Court painter and diplomat, whom Van Dyck had superseded.

GORDON ALBION

PRIESTLY VIRTUES

VI. LEARNING

CAN learning be called a virtue? Hardly. Rather is it looked upon as a quantity of knowledge. A man of learning is not necessarily a virtuous man, and it is possible to be a very holy priest without acquiring a reputation for a high standard of scholarship.

Yet the modern word "learning" can be traced to two Anglo-Saxon words: *leornian* meaning "to find out", and *læran* meaning "to teach". A man of learning can therefore be looked upon as one who finds out and teaches. An application to the life of the priest would be simple. But while bearing in mind the teaching element, I do not propose to develop that aspect of the priestly life. I wish to emphasize the "finding out" factor.

We come across priests who, no sooner ordained, openly argue that they have found out everything necessary for the accomplishment of their priestly functions. No, it is not an isolated case of pride or presumption. It is that of a sincere and zealous young man who has a fair knowledge of the world and of his own capabilities, who is ready to read a book or two, prepare seriously his conscience cases and his sermons, make his daily meditation, a man who knows enough to lead his little flock to heaven, who is quite ready to leave those more learned than himself to the "intellectuals" whom he trusts implicitly.

On the other side we find the "men of study"—those who perhaps have discovered in the seminary the awakening joys of intellectual exploration and, apart from any considerations of obedience or special vocation, are anxious to "find out more", to enrich their personality, as it were, and develop indiscriminately the faculties that God has so generously bestowed upon them.

For a man whose life is not clearly mapped out by Providence or superiors, or both, the conflict between these two attitudes can be exceedingly great. Saints have spoken for both sides. Behind both positions stand vices that to a sincere young

priest can become as frightening as they are repugnant. Is it to be laziness or vanity, presumption or curiosity?

Even on the human plane there appears this conflict between the two aspects of enquiry. The Greek word *spoudé* suggests zeal, ardent desire, whereas *scholé* means rest and leisure. How far is the virtue of learning a feverish devouring of books and how far a quiet contemplation of everyday realities? If we wished to complicate the problem still more for the ordinary priest, we could examine the possibility and practical utility of university degrees together with all that they imply. But, fortunately, here at least authority usually steps in to settle the question.

The truth of the matter is that the virtue of learning is primarily in the will and not in the mind. Undoubtedly it is the mind that finds out, but it is the will that *applies* the mind to its work. This is the difference between learning and knowledge. Everybody experiences a natural desire for knowledge, whereas not everyone desires to learn, because of the trouble that it takes. As a healthy application by the will, learning is in itself a good thing and even a virtue. It remains to be seen how it should play a role in the life of every priest.

The element of trouble involved relates this virtue to fortitude. Learning is work in the true sense of the word and only strong souls are capable of it. That is the meaning of the word "studium": ardour, vigorous research. If we associate with it the word "schola", we discover how study requires absorption, freedom from distraction and other cares. St Thomas thought of this when he wrote to Brother John. The man of study must know how to curb his tongue, control all his passions, forsake the pleasures of the world, the noise and the quarrels of men.

But trouble is not the essence of study. It is only a circumstance. If learning were a simple manifestation of fortitude, to encourage it would be a simple matter, and our bishops could send their candidates for the priesthood to the universities instead of the seminaries.

The Fathers of the Church saw in learning not so much fortitude as temperance. True learning is the correct regulating of curiosity. St Bernard, following St Augustine, often found

occasion to condemn curiosity. He saw in it pride, selfishness, vanity. It was the sin of Lucifer, that of Eve, that of Jacob's daughter. Lucifer's curiosity was born of pride; Eve's came from love of self; Jacob's daughter was curious through vanity. Pride, self-love and vanity are dangers for the active priest that often reveal themselves in the guise of curiosity. St Bernard even goes as far as to say that curiosity is the beginning of all sin.

But can one be a scholar without being curious? St Bernard compares the desire for knowledge with the desire for food. We cannot deprive ourselves of knowledge, just as we cannot go without food, but there are times, places, circumstances, needs, duties, that should regulate this natural curiosity within us. St Bernard is hard upon those who try to sell their scholarship for honour and pleasure instead of using it to exercise their charity, but he places no restriction upon what we should learn as long as it enriches our personality and enables us to enrich others.

St Bernard deviates little from St Augustine, who also compares knowledge to food. Young minds, he says, need good, healthy nourishment in abundance. In his *Confessions* he recalls the pagan studies of his youth, and cries out: "Nonne ecce illa omnia fumus et ventus? Itane aliud non erat ubi exerceretur ingenium et lingua mea? Laudes tuae, Domine, laudes tuae per Scripturas tuas suspenderent palmitem cordis mei, et non raperetur per inania nugarum turpis praeda volatilibus. Non enim uno modo sacrificatur transgressoribus angelis."¹ Again in *De Doctrina Christiana* he maps out a programme of study that purposely excludes any satisfaction for idle curiosity. See Book II, especially from chapter 19 to the end. He sums up: "Quamobrem videtur mihi studiosis et ingeniosis adolescentibus, et timentibus Deum, beatamque vitam quaerentibus, salubriter praecipi ut nullas doctrinas quae praeter Ecclesiam Christi exercentur, tanquam ad beatam vitam capessendam secure sequi audeant, sed eas sobrie diligenterque dijudicent: . . . in quibus omnibus tenendum est, ne quid nimis; et maxime in iis quae ad corporis sensus pertinentia, volvuntur temporibus, et continentur locis."² St Augustine does not condemn

¹ Book I. ch., xvii.

² Book II. ch., xxxix.

pagan writings but compares them to the belongings of the Egyptians, some of which the Jews found useful to take with them on their journey to the promised land.

It is the responsibility of the bishops, says St Augustine, to curb the idle curiosity that St John calls *desiderium oculorum*. Commenting upon St John, he pens a long list of subjects that can make us puffed up, then, as if anxious to generalize, he says that any knowledge uninspired by charity is vain and worthless.¹

Consequently, the knowledge that puffs up is that which is separated from charity. *Scientia inflat, caritas vero aedificat*. Animated by charity, knowledge becomes wisdom. We must make use of things in order to grasp the richness of ourselves and so lift up our souls to God. Otherwise our learning does no more than drag us down to earth, to the level of the beasts. We all know the famous word of Pascal: *Qui veut faire l'ange fait la bête*, but the context of this *pensée* lies in a thought of St Augustine. When we try to put ourselves above the things of this world without remembering that we are beneath God who made them, we automatically descend to their level. We must study the things of this world but only for their relative value, in so far as they are related to us and we are related to God. This is the method of Socrates that St Augustine christianized in his treatise on the Trinity.

Himself a well-trained scholar, St Augustine was always examining his conscience upon this point of curiosity. It is one of the thoughts that runs through the *Confessions*. And yet he is careful not to cease for a moment in his search of God. He reprimands Dioscorus (Letter 118) for asking idle questions about Cicero, yet in the same letter he takes the young student along paths of deepest philosophy. St Augustine finds it impossible to talk of one branch of knowledge without having before his mind's eye the whole synthesis of Creation. In true learning he perceives nearly every virtue: charity, humility, austerity, just as in curiosity he sees every vice: pride, vanity and selfishness. In Sermon 112, he shows how it was curiosity, pride and sensuality that explained the refusal of those first invited to come to the Master's feast.

The priest who loves God will necessarily want to find out as

¹ See: *In Ep. Jo.*, ii; *In Jo. Ev.*, xxvii. 5; *Contr. Faust.*, Book XV. ch. 8.

much as he can about Him. Scholars such as Pierre Termier have found God even in the rocks and stones. Perhaps there has been a tendency to offer in our seminaries and scholasticates a wrong utilitarian motive to study. A student should learn not first of all to be able to teach, but in order "to find out" things that will be inspiring for himself.

SEBASTIAN REDMOND, A.A.

EUCCHARISTIC TERMS IN THE LITURGY

III. EUCCHARISTIA IV. FRACTIO PANIS

III. EUCCHARISTIA.

EUCCHARISTIA—the Eucharist—is, of course, the term *par excellence* used to designate all that is connected with both the Sacrifice of the Mass and the Blessed Sacrament. Yet, curiously enough, this title occurs less frequently than some others, v.g. *communio*, *commercium*, in the liturgical formulae to be found in our Missals. Nevertheless, the word has become, and remains, the accepted technical designation of the greatest and noblest of the Sacraments.

The term *Eucharistia* comes directly from the New Testament, where it is found in the narrative of the Institution. The same word is still employed by every priest in Christendom when he consecrates the bread and the wine. St Paul records the Institution as follows (I Cor. ii, 23 sq):

The tradition which I received from the Lord and handed on to you, is that the Lord Jesus, on the night when he was being betrayed, took bread *and gave thanks*, and broke it, and said: Take, eat; this is my body, which is to be given up for you. Do this for a commemoration of me. And so with the cup, when

supper was ended, This cup, he said, is the new testament in my blood. Do this, whenever you drink it, for a commemoration of me.

The Synoptics record the event of the institution of the Eucharist in much the same way. It is true that the narratives of the Institution are usually considered as falling into two types, known at present as the *textus Apostolicus primigenius* (Mt. xxvi, 26 sqq. and Mc. xiv, 22 sqq.) and the *textus Paulinus* (Lk. xx, 15 sqq. and St Paul as above); but, in spite of their differences, these are in substantial, and often verbal, agreement. All, except St Luke, contain the word *eucharistesas*, translated "Gave thanks" or "offered thanks". It is worth noting, however, that the *textus primigenius* makes use of this word when recording Christ's consecration of the chalice, whereas the *textus Paulinus* does so when narrating the consecration of the bread. It should be further noted that the narrative of the institution of the Eucharist began as a spoken formula and was only later put into writing. In other words, the celebration of the Eucharist, as all scholars admit, was already a regular and established practice, a part of Christian tradition, before our account of the Last Supper was embodied in Scripture. This fact explains the minor differences that exist in the wording of the various formulae of consecration as given in the New Testament. The Liturgy has characteristically blended the two textual types, *primigenius* and *Paulinus*, with the result that the word *eucharistesas*, *gratias agens*, is now used for the consecration of both bread and wine.

It was at a very early date that the word *Eucharistia*, *celebrare Eucharistiam*, *Eucharistiam facere*, *Eucharistiam sumere*, came into universal use as the name for the great Mystery of the Christian Sacrifice and the Sacrament of Holy Communion. We have frequent examples of this use in the epistles of St Ignatius Martyr and in the Didache. St Justin makes it a point worthy of special mention. He writes (*Apol.* i, 66):

Atque hoc alimentum apud nos vocatur *Eucharistia*, cujus nemini licet esse participi, nisi qui credat vera esse quae docemus, atque illo ad remissionem peccatorum et regenerationem lavacro ablutus fuerit, et ita vivat, ut Christus tradidit. Neque enim ut

communem panem neque ut communem potum ista sumimus; sed quemadmodum per Verbum Dei caro factus Jesus Christus salvator noster et carnem et sanguinem habuit nostrae salutis causa, sic etiam illam alimoniam, in qua per precem ipsius verba continentem gratiae actae sunt (*di' euches logou, tou par' autou eucharisteisan trophen*), ex qua sanguis et carnes nostrae per mutationem aluntur, incarnati illius Jesu et carnem et sanguinem esse edocti sumus.

St Irenaeus too makes use of similar expressions. For instance (*Adv. Haer.*, 4, 18):

Quomodo constabit iis (haereticis) eum panem in quo gratiae actae sint corpus esse Domini sui? . . .

Ergo aut sententiam mutant aut abstineant offerendo quae praedicta sunt. Nostra autem consonans est sententia eucharistiae, et eucharistia rursus confirmat sententiam nostram. . . . Quemadmodum enim qui est a terra panis, percipiens invocationem Domini, jam non communis panis est, sed eucharistia, ex duabus rebus constans, terrena et coelesti, sic et corpora nostra percipientia eucharistiam jam non sunt corruptibilia, spem resurrectionis habentia.

Several traces of this primitive phraseology still exist in our Missals. For example at the beginning of the Canon: *Gratias agamus Domino Deo nostro*. With the Greek *Eucharistomen* replacing *gratias agamus*, this is patient of two translations: "Let us give thanks to God our Lord", or, "Let us celebrate the Eucharist in honour of God our Lord." The same applies to the expression which follows shortly after: *Nos tibi semper et ubique gratias agere*, that is, *Nos tibi semper et ubique Eucharistiam celebrare*; or the words of the Angelic hymn: *Gratias agimus tibi propter magnam gloriam tuam: Eucharistiam celebramus ad majorem gloriam tuam*.

Besides the expression *Gratias agere* (*eucharistein*) to designate the Sacrifice of the Mass, the Liturgy adopts a number of other phrases of obviously similar meaning: *exhibere hostiam laudis*, *agere hostiam laudis*, *celebrare sacrificium laudis*, *offerre hostiam laudis*, *sacrificare hostiam laudis*, *in gratiarum actione permanere*. We give a few examples:

Concede, m.D., ut omnia opera nostra sint tibi sacrificium laudis in odorem suavitatis.¹

Repleti, D., muneribus sacris: da, q., ut in gratiarum semper actione maneamus.²

Offerentes tibi hostiam laudis, m.D., . . .³

Ut sacrificare tibi hostiam laudis pura mente valeamus.⁴

Suscipe, D., quas tibi humiliter offerimus laudis hostias.⁵

Laudis tibi, D., hostias immolamus in tuorum commemoratione Sanctorum.⁶

Gratias tibi referimus, D., sacro munere vegetati.⁷

The following *Postcommunio*, which is counted among the most ancient in our liturgical books, is very often repeated:

Praesta, q., omnipotens D., ut de perceptis muneribus gratias exhibentes intercedente Beato N., beneficia potiora sumamus.⁸

By the time of St Thomas Aquinas the term *Eucharistia* was already, as it is today, that most frequently used by the faithful. In his *Summa* (III, q. 73, a. 3) the great Doctor asks "Whether this Sacrament is suitably called by various names,"⁹ and answers in the affirmative, dealing particularly with three such names, namely *Sacrifice*: "with regard to the past, inasmuch as it is commemorative of Our Lord's Passion"; *Communion*: "with regard to the present it has another meaning, namely that of ecclesiastical unity, in which men are aggregated through this Sacrament", and *Eucharist*: "With regard to the future it has a third meaning, inasmuch as this Sacrament foreshadows the divine fruition, which shall come to pass in heaven; and according to this it is called *Viaticum*, because it supplies the way of winning thither. And in this respect it is also called the *Eucharist*, that is, *good grace*, because *the grace of God is life everlasting* (Rom. vi, 23); or because it really contains Christ, who is *full of grace*."

St Thomas indeed foresees an objection to the use of the

¹ Secreta. St Crescentia Höss (5 April).

² Secreta. Pro plur. VV.

³ Secreta St Veronica de Julianis (9 July).

⁴ Secreta. St Paschal Baylon (17 May).

⁵ Postcom. XVIII Sunday after Pent.

⁶ English translation of the Dominican Fathers.

⁷ Postcom. Dom infra Oct. Ascen.

⁸ Secreta. St Rita (22 May).

⁹ Postcom. Comm. CC.PP.

term Eucharist and proposes it as follows: "A species is not properly denominated by what is common to the whole genus. But the Eucharist is a sacrament of the New Law, and it is common to all the sacraments for grace to be conferred by them, which the name Eucharist denotes, for it is the same thing as *good grace*." His answer to this objection is: "What is common to all the sacraments is attributed antonomastically to this one on account of its excellence."

It is for this reason indeed that the faithful to this day employ this one word to designate the Blessed Sacrament of the Altar under both its aspects, namely of Sacrament and of Sacrifice. No word could be more fitting than *Eucharis—bona gratia—good grace*.

IV. FRACTIO PANIS

Fractio panis (*Klasis tou artou*) is also a scriptural term, since it is evidently derived from the narrative of the Institution: "He took bread, and gave thanks, and broke it . . ." *fregit*, hence *fractio*, the *broken* (bread), or the *breaking* (of the bread). In fact, the few references to the actual celebration of the Eucharist which we find in St Paul or in Acts make use of this expression *Klasma*, or *Klasis tou artou*, or of a kindred verbal form. For example (I Cor. x, 16): "The chalice of benediction which we bless, is it not the communion of the blood of Christ, and the bread which we break (*ton arton on klomen*), is it not the partaking of the body of the Lord?" In his Gospel St Luke closes the episode of the two disciples walking to Emmaus by saying that they recognized our Lord "in the breaking of the bread (*en tei klasei tou artou*)." In chapter 2 of the Acts he gives a summary description of the life of the early Christian converts at Jerusalem in four clauses. They were persevering, he says (ii, 42 sqq.):

- (i) in the doctrine of the apostles,
- (ii) and in the communion (fellowship),
- (iii) in the breaking of the bread,
- (iv) and in prayers.

Mgr Knox, we think quite rightly, links the second and third clauses, as follows: "With their fellowship in the breaking of the bread." St Luke adds shortly afterwards (ii, 46): "They persevered with one accord, day by day, in the Temple worship, and, as they broke bread in this house or that (*klontes de kat' oikon artou*), took their share of food with gladness and simplicity of heart." Twice more does St. Luke make use of the same expression: Acts xx, 7 and xxvi, 35.

The Didache uses it as a matter of course: "On the Lord's day come together and break bread (*klasate artou*) and give thanks (*eucharistesate*), etc." (xiv, 1). But before long, the genitive "of bread" dropped out of the expression and the nominative "breaking", that is, *klasma* or *klasis*, remained alone to designate the consecrated bread. We have an example of this also in the Didache: "As this broken (bread) was dispersed throughout the hills and, after being gathered, has become one thing, in like manner let thy Church be gathered from all the corners of the globe into thy kingdom." The Greek for "this broken bread" is simply *touto to klasma*—this thing broken into pieces.

Actually, the ritual of the breaking of the bread in the celebration of the Mass was in early times the culminating point of the ceremony, or at any rate the most spectacular, something like what the elevation of the Host and of the Chalice is today. Indeed, the rite of the breaking of the bread is even now a very elaborate ceremony in most of the Eastern liturgies. Most of us have seen reproductions of the interesting fresco, discovered by Mgr Wilpert, in the so-called "Greek Chapel" of the Roman Catacombs of St Priscilla. It dates from the first half of the second century and it represents our Lord in the act of distributing the broken bread of the Eucharist to His disciples. The fresco is aptly styled the *Fractio Panis*. The expression is now obsolete; but the action, or the *fraction*, still takes place on every altar throughout Christendom.

ROMANUS RIOS, O.S.B.

NOTES ON RECENT WORK

HOLY SCRIPTURE

THE question of an Aramaic original for one or more of our existing Greek Gospels has been amply discussed in the course of the past fifty years, and this, often enough, quite independently of the traditional evidence in regard to St Matthew's archetype "in the Hebrew dialect", as Papias has it. At the beginning of the century the German scholar Artur Schlatter found parallels between many verses in St John's Gospel and the Hebrew of some of the rabbinical commentaries. A few years later, the great English semitist, the late Dr C. J. Ball, whose still useful *Hebrew Grammar* and *Hebrew Primer* inspired many Merchant Taylorites to specialize in semitic languages, contributed an article to the *Expository Times* in tentative support of a written Aramaic original for St John.¹ In 1922, Ball's pupil in Hebrew and Assyrian, the late Dr C. F. Burney, produced his stimulating, and in many respects masterly work: *The Aramaic Origin of the Fourth Gospel*, which was followed in 1925, the year of his untimely death, by an attractive study of "the Formal Elements of Hebrew Poetry in the Discourses of Jesus Christ", entitled *The Poetry of our Lord*. Meanwhile that great American Aramaist, Dr J. A. Montgomery, had been arriving at similar conclusions to Burney's, and he was followed by Dr C. C. Torrey² and Dr Millar Burrows. These theories were vigorously criticized by such scholars as Professor G. R. Driver and Dr W. F. Howard. The latter in his admirable treatise on "Semitisms in the New Testament", attached by way of appendix to the second volume of Moulton and Howard: *Grammar of New Testament Greek*, admits that Burney has proved conclusively, as regards the fourth Gospel, "the semitic cast of mind of the author", but contends

¹ "Had the Fourth Gospel an Aramaic Archetype?" Vol. XXI (1909), pp. 91-93. The article opens with the words: "What was the original language of the Gospel according to St John? There is, I think, some reason to reply, Aramaic. At any rate, this hypothesis throws new light on certain passages which appear to require it."

² Notably in *The Four Gospels: A New Translation* (Harrap, 1933) and more recently in *Our Translated Gospels* (Hodder & Stoughton, 1936).

that, in spite of all efforts in that direction "a written Aramaic original . . . is by no means established" (pp. 483-4).

The case for such an archetype seemed to have reached its lowest point after Mr Ernest C. Colwell in 1931 had produced his very competent monograph on *The Greek of the Fourth Gospel*,¹ which essayed to prove that all or most of the alleged semitisms could be paralleled from the papyri and the Discourses of Epictetus. One enthusiastic reviewer² declared that: "The theory of an Aramaic original for the Fourth Gospel is dead, and Mr Colwell has written its epitaph." Mr Colwell had remarked *inter alia* that some of the supporters of the theory resembled an anthropologist trying to determine whether a newly discovered skeleton was that of a man or a gorilla, and deciding that it was a gorilla because it had two legs—"unless he happened to notice his own legs in a mirror". On the other hand, the late Dr A. E. Brooke was far more reserved in his review in the *Journal of Theological Studies*, and decided that the final determination of the problem would call for a wider knowledge and comparison of both Hellenistic Greek and Aramaic.³

Recently the problem has again been studied by Dr Matthew Black, a former lecturer in Hebrew and Biblical Criticism in Aberdeen University, in his doctorate thesis with the title: *An Aramaic Approach to the Gospels and Acts*.⁴ This work, published almost exactly a quarter of a century after Burney's *Aramaic Origin*, covers a wider field than any of its predecessors in the same enquiry, and is, apparently, the first work by a British writer to take into account the possibility that the New Testament text which may show the greatest number of Aramaisms is likely to be that of Codex Bezae, and not that of the Neutral group favoured by Westcott-Hort and Tischendorf, who were followed in this matter by most investigators.⁵

Dr Black's important work may be briefly summarized as follows. In his first part, on the approach to the problem, he has

¹ Chicago: University Press. Pp. viii + 143.

² In *The Times Literary Supplement* for 31 March, 1932.

³ Cf. *Journal of Theological Studies*, Vol. 33 (1932), pp. 402-3.

⁴ Oxford: the Clarendon Press, 1946. Pp. vi + 250. Price 15s.

⁵ Actually the first adequate statement of this possibility seems to be that of the late A. J. Wensinck of Leyden in his article "The Semitisms of Codex Bezae and their Relation to the non-Western Text of the Gospel of St Luke" in the *Bulletin of the Bezan Club*, xii, Leyden, 1937.

an all-too-short chapter on the work of his predecessors, and a most valuable indication of the linguistic and textual aids now available as never before. His second part considers in turn the style and structure of the sentence, the Aramaic subordinate clause, and the influence of Aramaic on grammar and vocabulary. Part III is wholly taken up with the forms of semitic poetry, and Part IV deals with translation of Aramaic in three chapters on mistranslation and interpretation of Aramaic, Aramaic as a cause of variant readings, and a survey of results achieved by this clear and systematic enquiry. A careful study of Dr Black's book is sufficient to convince a reader that there is far more to be said, on linguistic and textual grounds alone and prescinding from the testimony of tradition, for Aramaic archetypes of one or more of the Gospels than such writers as Colwell have been prepared to concede, and that some, at least, of the linguistic phenomena are most easily explained by postulating an Aramaic original. These findings are especially weighty in regard to the probability that all four Evangelists incorporate in their own literary work a translated or "targumized" tradition of the sayings of our Lord, and perhaps also other portions of the Gospels. In closing this product of patient scholarship one's only regrets are that its main appeal is likely to be to specialists, and that Dr Black has not included Hebraisms as well as Aramaisms in his determination of the semitic elements in the Gospels and Acts. It is astonishing that no reference is made to Colwell's *Greek of the Fourth Gospel*!

The latest number in the Bellarmine series (that is to say, the latest to appear in print) is *The Old Testament and the Future Life* by Fr Edmund F. Sutcliffe, S.J.¹ A book on this subject by a Catholic author writing in English has long been badly needed, and it is gratifying that so complicated a problem should have been handled by one so experienced and knowledgeable. Two preliminary chapters summarize Egyptian and Babylonian ideas of the future life; then follow "Hebrew Ideas: Introductory", and two chapters on the teaching of the Pentateuch and of the book of Ecclesiasticus on this topic. Chapter 6 is a thorough study of Sheol and its inhabitants, and chapter 7

¹ London: distributed by Burns Oates & Washbourne, 1946. Pp. 201. Price 16s.

meets difficulties arising from certain passages which seem to deny activity and knowledge in Sheol. The remaining chapters are concerned with certain passages in the Psalms, "transitional" thoughts on collective and individual retribution, rewards and punishments after death, purgatory or the intermediate state, the resurrection of the body (on which some passages lead to negative, and others to positive results), the constituents of man, and, finally, the doctrine of the extra-canonical books of Old Testament times. Nobody who has not worked over some part, at least, of the same terrain can fully appreciate the amount of labour, research and application of judgement in a work of this kind. By comparison, an ordinary short commentary might well be almost a carefree affair! The book is attractively written with the same moderation and sense of proportion shown in the same author's work *A Two Year Public Ministry*,¹ and will introduce the student to the heart of a subject which, otherwise, might have to be approached through non-Catholic works, Catholic works in foreign languages, or very short summaries.²

The two criticisms that might be offered are, first, that the arrangement of the subject into chapters is capable of improvement—it might, for example, have been better to study the various topics in something like chronological order or in a few main periods (e.g. patriarchal, Mosaic, pre-exilic, and post-exilic, with an appendix on the extra-canonical books). Secondly, it might be said that certain passages, at least, of Holy Scripture should have been set out with all possible wealth of exegetical treatment and citation of authorities, so as to show clearly the opinions of the majority of commentators, and to give reasons for agreeing or disagreeing with that majority. As it is, the treatment strikes one as being, at times, meagre (though, to be sure, all allowance must be made for the need of compression in these days of paper shortages), and one misses the names of some eminent commentators, such as Dhorme, Norbert Peters and Eduard König on the book of Job, and J. A. Montgomery and R. H. Charles apropos of Daniel, chapters 11 and 12, even though several of these occur in other connections.

¹ Cf. THE CLERGY REVIEW, Vol. XVIII, pp. 533-4.

² Such as the one in C.T.S. *Studies in Comparative Religion*, No. 19, pp. 18-25.

Mgr Ronald Knox's *Epistles and Gospels for Sundays and the Principal Feasts of the Year*¹ has already been published in an unannotated form for pulpit use, and now we have, to our great content, an edition in which the text is accompanied by the illustrative notes which have appeared, for the most part, in the columns of *The Tablet*. In his preface Mgr Knox explains that his notes are not intended to bring comfort to the harassed curate who at 10.50 is looking for last-minute (or, more exactly, last ten-minutes) inspiration for his sermon at 11.² His aim is to help the family at their Sunday lunch when they are discussing the meaning of "the creature being made subject to vanity", and why this was done "for the sake of him who subjected it". In the end, he is hopeful enough to believe, the hostess will put the closure on the debate with the consecrated formula: "We'll see what Knox has to say about it afterwards." It may be observed that families in the habit of wrangling over the meaning of the Sunday epistles are probably so rare that, when found, they might suitably be rewarded with presentation copies of this useful and attractive work. As might be expected, there is always a freshness about Mgr Knox's comments, and I cheerfully agree with his remark that Mr H. V. Morton, the author of so many glorious travel-books on the Near East, "does me more good than a dozen commentators". Mgr Knox does not claim to have the last word about the many intricate questions upon which his notes must necessarily touch, but it may be said of him as of the great Oliver: "Qui nullum fere scribendi genus non tetigit, nullum quod tetigit non ornavit."

Mgr Knox's version has already been widely discussed, and now Dr E. F. Siegman, C.P.P.S., a writer in the January number of the *Catholic Biblical Quarterly*, has contributed a paper first read at the annual meeting of the (American) Catholic Biblical Association in New York on 23 August, 1945, and entitled "A Lesson in Bible Translation: Mgr Knox's New Testament."³ The author is full of praise for the great work

¹ London: Burns Oates & Washbourne, 1946. Pp. 278. Price 10s. 6d.

² After the manner of Mr Wodehouse's young levite who was "oblivious to everything but the problem of how to find a word of one syllable that meant Supralapsarianism".

³ Single copies of this learned and excellent review may be had for 1.25 dollars from the Catholic Biblical Association, Catholic University of America, Washington, D.C. The details are: Vol. IX, No. 1, pp. 65-88.

carried out by Mgr Knox, and, after referring to the translator's very special qualifications, proceeds to analyse the rendering under such headings as Familiar and Idiomatic Words, Action Words, Hebraisms, Consistency, use of connectives, and so forth. Much of the article is taken up with lists of various phrases or sentences used by Mgr Knox and compared with the renderings of the Confraternity Edition (1941) and of the (non-Catholic) Revised Standard Version of 1946. In his conclusion Dr Siegman states his belief that new vernacular versions will continue to increase and that all of them "will be immensely indebted to Mgr Knox for pointing out hundreds of new avenues towards the attainment of an ideal in Bible translation. The future translator who neglects Knox will neglect a treasure that he cannot find elsewhere" (p. 88).

JOHN M. T. BARTON

QUESTIONS AND ANSWERS

EVENING MASS

When did the existing law forbidding evening Mass become firmly established in the Western Church?(A.)

REPLY

Canon 821, §1: *Missae celebrandae initium ne fiat citius quam una hora ante auroram vel serius quam una hora post meridiem.*

Rubricae Generales, XV, 1: *Missa privata . . . quacumque hora ab aurora usque ad meridiem dici potest.*

De Defectibus, X, 1: . . . si non sit tempus debitum celebrandi, quod est ab aurora usque ad meridiem communiter.

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The earliest source quoted for the canon is the Constitution of Martin V, 22 February, 1418,¹ which in very general terms states that the approved custom of the Church does not permit Mass "post coenam". In the next source quoted, Pius V, 29 March, 1566,² after reciting various alleged customs, indults and faculties permitting Mass on certain days "de sero etiam forsan circa solis occasum", declares them to be abuses which are henceforth annulled and revoked, and he punishes by suspension those who violate the law: "districtius inhibens ne deinceps Missas vespertino tempore . . . quovis pretexto celebrare vel celebrari facere praesumant." Shakespeare has a reference to evening Mass in Act IV, Scene 1, of *Romeo and Juliet*.

There was no written common law on the subject before this Constitution of Pius V, the appropriate hour for celebrating Mass being a matter of custom which varied in different places; even the Council of Trent in Sess. xxii, *de ref.* merely directed Ordinaries to secure by appropriate penalties that priests should not celebrate "aliis quam debitis horis". The Pian rule appeared in the rubrics of the Missal of the same Pontiff published in 1570. A proposal to change the rubric, "quae diutissime mansit inconcussa et universalis", for the needs of polar regions, was discussed and rejected by the Congregation of Rites, 2 November, 1634;³ the rule is said to be universal and the difficulty about the aurora in polar regions could be met by a reasonable interpretation, particularly as the rubric *De Defectibus* reads "communiter". Clement XI (1700-1721) declined to extend the time beyond mid-day,⁴ but the reckoning, nevertheless, became widely interpreted, and was eventually extended by the Code one hour in each direction.

In many places the Pian rule was disregarded, especially in France, and Martène, who died about 1735, bears witness to the practice of evening Masses in his own day.⁵ Even Benedict XIV, when Archbishop of Bologna, appears to have tolerated Masses on certain feasts "pluribus iam a meridie transactis horis", until requested by the Holy See to stop the practice.⁶

¹ *Fontes*, n. 44.

² *Fontes*, n. 110.

³ *Decreta Authentica*, n. 614.

⁴ Gasparri, *De Eucharistia*, §100.

⁵ *Ecclesiastical Review*, 1911, XLIV, p. 723.

⁶ 2 March, 1737; printed in Ferraris, *Bibliotheca*, s.v. "Missa", art. 5.

St. Thomas¹ witnesses for his own time that Mass was said on fast days "hora nona", that is to say at 3 p.m., and John Burckard's *Ordo Missae*, first published in 1502, gives the same hour.² The principle connecting the hour of Mass with the fasting laws explains the custom of remoter times when Mass was said during Lent in the evening, but on feast days in the morning: it was considered unfitting to celebrate publicly the sacred mysteries during hours devoted to penance.³ Benedict XIV refers to it in *Etsi Pastoralis*, 26 May, 1742,⁴ an important document which sanctioned and defended certain customs proper to Eastern rites as practised by Italo-Greeks: "et si alicubi viget consuetudo producendi ieiunium cum Missa usque ad vesperam, minime aboleatur, sed in suo robore et firmitate permaneat."

Owing to indults for evening Mass granted during the war, the subject is often mooted in the Catholic press, and there are plenty of arguments for and against. It is for the Bishops to take the first steps for securing any change in our normal discipline; the possibility of obtaining the favour for the generality of the faithful was mentioned by the Bishop of Portsmouth in his Lenten Pastoral of 1943,⁵ the question having arisen owing to war conditions then prevailing. It is quite clear that the impression most people have got that in the primitive Church Mass was in the evening, whereas now it is in the morning, is far too simple to be correct, and if the custom is ever partially restored it will not be a startling innovation, nor a serious departure from tradition.

SEMINARIST ENTERING RELIGION

Does the joint decree of two Roman Congregations, 25 July, 1941, requiring the permission of the Holy See before a seminarist may lawfully enter religion and *vice versa*, cover the case where a seminarist, without having left the seminary, desires for lawful reasons to enter religion? (R.)

¹ *Summa Theol.*, III, 83.2, ad 2.

² H.B.S. *Tracts on the Mass*, p. 126.

³ Many, *De Missa*, §19; Gasparri, *De Eucharistia*, §98.

⁴ *Fontes*, n. 328, §VI, vi.

⁵ *The Catholic Herald*, 12 March, 1943.

REPLY

Canon 544, §3: Si agatur de admittendis illis qui in Seminario, collegio vel alius religionis postulatu aut novitiatu fuerunt, requiruntur praeterea litterae testimoniales, datae pro diversis casibus a rectore Seminarii vel collegii, audito Ordinario loci, aut a maiore religionis Superiore.

S.C. Relig. & S. C. de Sem. et Universit., 25 July, 1941; *THE CLERGY REVIEW*, 1941, XXI, p. 364: . . . antequam familiae Religiosae adscribantur qui, quavis de causa, e Seminario egressi sint, Superiores religiosi ad Sacram Congregationem recurrant. . . .

S.C. Relig., 11 May, 1942 (private); Bouscaren, *Digest*, II p. 166: The Sacred Congregation of Religious was asked by the General of the Society of Jesus: Whether the word *egressi* in the joint decree, 25 July, 1941, includes also seminarists who wish to pass from a seminary to our Society. *Reply*. The Decree of the Sacred Congregations of Religious and of Seminaries does not concern those who leave a seminary or college in order to embrace a life of perfection in some religious Institute, as sufficient provision is made for them in canon 544, §3.

A similar reply, 25 June, 1942, was given privately to the Superior General of the Franciscans. *Commentarium pro Religiosis*, 1942, p. 235. *The Jurist*, 1946, p. 418; *Periodica*, 1943, p. 173; Haec S. Congregatio, mature perpenso dubio circa applicationem Decreti . . . 25 July, 1941, rescribendum censuit prout rescribit. Decretum non respicere eosqui e seminario vel collegio exeant ad amplectendam vitam perfectionis religiosae in aliquo Instituto Religioso, de quibus satis provisum in c. 544, par 3. SS^{mus} D. Noster approbavit . . . die 11 Maii, 1942.

This important interpretation of the original joint decree has removed the doubts to which the original document gave rise, though it may be observed that the interpretation does not issue jointly from both Congregations. It must be admitted that the words "quavis de causa" are so embracing that many commentators took them in their literal meaning. It is now clear that there is at least one exception, which meets the query of our correspondent. The article on the subject in *Commentarium pro*

Religiosis, written by Cardinal La Puma, Prefect of the Congregation of Religious, mentions other exceptions which do not come under the decree, 25 July, 1941: e.g. a seminarist who has completed his studies and who is not under any obligation to return to the seminary, or one who has been compelled to leave for military service.

The remedy for an Ordinary who is averse to losing a seminarist in major orders is in canon 542.2: "Illicite sed valide admittuntur (ad novitiatum): Clerici in sacris constituti, inconsulto loci Ordinario aut eodem contradicente ex eo quod eorum discessus in grave animarum detrimentum cedat, quod aliter vitari minime possit."¹

SOLEMN VOTIVE MASS: "CONCURSUS POPULI"

What is the exact meaning of "coneursus populi", which is one of the conditions required for a solemn votive Mass? (M.C.)

REPLY

Since the votive Mass is a departure from the rule requiring the Mass to be in conformity with the office of the day, it is only permitted on certain conditions: a grave cause of a public nature; the mandate or permission of the Ordinary; and that the Mass shall be a sung Mass in the presence of a concourse of people. In *Addit. et Variat.*, IV, 2, we read "cum magno populi concursu, cuius rei iudex est Ordinarius". The Ordinary will not presumably give his permission unless this condition is likely to be fulfilled, and the question is equivalent to asking when one may reasonably seek permission with some prospect of success.

The best account of this votive sung Mass that we have seen is in *Ephemerides Liturgicae* (Jus et Praxis), 1942, p. 56. It explains all the liturgical rules which apply to it, but we have not found either in this article or in the other authorities consulted a definition of "conkursus populi". Since all the conditions

¹ Cf. *Periodica*, 1924, XIII, p. 145.

required must exist together, one could imagine a grave public cause being verified but a large congregation unlikely owing to the hour chosen being unsuitable; for example, if war is impending a sung Mass *pro Pace* would not be lawful if celebrated at a late hour on a weekday in a working-class parish where few, if any, would be free to attend. It is for this reason, no doubt, that it is becoming customary to select a Sunday for these and similar votive Masses.

An examination of the official decisions as to what constitutes a grave and public cause¹ has likewise revealed no definition of "concurus populi". We think therefore that, if the day chosen is Sunday or a holy day of obligation, this condition will always be verified. On other days, the likelihood of a good attendance should be mentioned when applying to the Ordinary for the faculty: the expectation of an attendance equal to that on a Sunday or holy day would be too conservative an estimate in our opinion; it suffices if the number anticipated is far in excess of the usual congregation of devout people.

DISPARITY OF WORSHIP: EASTERN CHRISTIANS

John, a Russian orthodox schismatic, married and then divorced Mary, an unbaptized person. He now wishes to marry a Catholic, and it is contended that his first marriage can be declared null by the summary process of canon 1990, owing to the undispensed impediment of disparity of worship. Is this correct? (X.)

REPLY

Canon 1070: Nullum est matrimonium contractum a p ersona non baptizata cum persona baptizata in Ecclesia Catholica vel ad eandem ex haeresi aut schismate conversa.

Code Commission, 3 December, 1919 (private); *Sylloge*, n. 75: Protestantes vel schismatici in haeresi vel schismate licet valide baptizati, nec ad Ecclesiam catholicam in² haeresi vel schismate

¹ Cf. Crogaert, *Rubricae Missalis*, p. 131; O'Connell, *Celebration of Mass*, I, p. 72.

² Bouscaren, *Digest*, II, p. 337, suggests that this is a misprint for *ex*.

conversi, cum Ethnicis matrimonium contrahentes, valide contrahunt ex novo Codice, quia nec detinentur impedimento disparitatis cultus, nec tenentur ad formam canonicam celebrationis matrimonii servandam.

S.C. pro Ecclesia Orientali, 23 November, 1943 (private); *The Jurist*, 1946, p. 40: 2. An Patricia, baptizata et educata in Ecclesia russiaca dissidentium, volens inire matrimonium cum Roberto, methodista non baptizato, tenetur, sub poena nullitatis, petere et obtinere dispensationem super impedimento disparitatis cultus...? *Resp.* Matrimonium Patriciae cum Roberto ex impedimento disparitatis cultus invalidum est.

The commentator in *The Jurist* on the reply dated 23 November, 1943, which we presume to be private, thinks that it nullifies the *Code Commission* reply, 3 December, 1919. This may well be, since American writers have great experience of dissident Eastern Christians, but it occurs to us that there is not, perhaps, any conflict between the two replies. For canon 1 rules that the laws of the Code do not apply to the Eastern Church "nisi de iis agatur, quae ex ipsa rei natura etiam Orientalem afficiunt".¹ The *Code Commission* reply may be held to refer to those Western schismatics, e.g. the Old Catholics of Holland, who have neither been baptized in the Catholic Church nor converted to it; Eastern schismatics were not, perhaps, contemplated in this reply because of the principle in canon 1.

The reply given by the Holy See, however, in 1943, emanates from the Congregation which has charge of the Eastern Church, and its content must not be held to apply to Western schismatics. Eastern Christians, whether dissidents or Uniates, are governed by their own laws, in so far, at least, as these are sanctioned by the authority of the Church. It is established that in all Eastern rites marriage between a baptized person and an unbaptized is invalid,² and the modification of this law introduced into the West by canon 1070 is irrelevant to the marriages of Eastern Christians.³

It seems therefore that the contention in the above question

¹ An example of this—the Index legislation—may be seen in this REVIEW, 1946, XXVI, p. 383.

² Cappello, *De Matrimonio*, §906.

³ *Periodica*, 1936, XXV, p. 41; 1938, XXVII, p. 16.

is correct in principle, though we hesitate to say that a case so unusual could be dealt with under canon 1990, except under instructions from the Holy See. Amongst other conditions for the application of this canon it must be proved that a dispensation from the impediment was not obtained; it appears that there will hardly ever be a dispensation in such cases, though the reply dated 23 November, 1943, directs under n. 3 that a dispensation from disparity of worship may be granted to a dissident Russian by the Holy Office.

CAPITULAR LOW MASS

Should the canons assisting in choir at a capitular low Mass stand and kneel as the rubrics direct for a sung Mass? (X.)

REPLY

Canon 413, §1: *Quodlibet Capitulum obligatione tenetur quotidie divina officia in choro rite persolvendi, salvis foundationis legibus.*

§2: *Divinum officium comprehendit psalmodiam horarum canonicarum et celebrationem cum cantu Missae conventualis.*

S.R.C., 4 March, 1902, n. 4089.1: *Quum iuxta rubricas statutum sit, in Missis feriarum Adventus etc. genuflectere debere omnes in Choro, dicto per Celebrantem Sanctus, usque ad Pax Domini inclusive: quaeritur utrum hoc idem tenendum sit quoties praefatae Missae celebrentur sine cantu? Resp. Affirmative.*

Though the capitular Mass should in principle be sung, indults are common which permit a low Mass instead, in which case the indult may direct what should be done on the occasion. Failing any explicit directions, inasmuch as the common law approximates such Masses to the rules of a sung Mass, as in the number of collects said and the omission of Leonine Prayers,¹ we think that the Chapter assisting should be guided by the same principle. Schaefer rightly draws this conclusion from

¹ N. 3697.7 and n. 4177.2.

n. 4089.1 for the conventual low Mass in the churches of regulars: "Missa conventualis, sive cantetur sive legatur, censetur esse Missa solemnis. . . . Assistentes in choro Missae lectae conventuali genuflectere et surgere debent eodem modo ac si Missa esset solemnis cum cantu".¹ A conventual Mass, whether in a regular church or in a cathedral, is subject to much the same rules, and we think accordingly that the answer to the above question should be in the affirmative.

OATH TAKEN BY A PRIEST

Canon 1622, §1, directs a priest intervening in any way in a marriage trial to take the oath touching his breast. Does this rule apply to every occasion when priests take oaths? (D.)

REPLY

Canon 1622, §1: Quotiescumque iusiurandum praestatur . . . semper emitti debet praemissa divini Nominis invocatione et a sacerdotibus quidem tacto pectore, a ceteris fidelibus, tacto Evangeliorum libro.

S. C. Sacram., 15 August, 1936, art 96: . . . exquirat ab eo iusiurandum de veritate tota et sola dicenda, tacto sacro Evangeliorum libro, vel, si de sacerdote agatur, tacto pectore.

S. Off., 6 August, 1897; *Fontes* n. 1190, ad 8: Quoties autem iuramentum de secreto servando et, pro diversis casibus, de veritate dicenda . . . deferendum sit, iuramentum ipsum semper et ab omnibus, etiam sacerdotibus, *tactis Ss. Dei Evangeliiis et non aliter*, praestandum erit.

The solemn calling on God to witness an expression of the truth is almost universally, both in civil and canon law, accompanied by an action of some kind which varies with the custom and locality, but the action always has some religious signification.² Though the oath has, of course, its full force in conscience without any action whatever, legal rules of the

¹ *De Religiosis* (1940), §380.

² Cf. D'Annibale, *Theologia Moralis*, II, §24; *L'Ami du Clergé*, 1930, p. 195.
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external forum quite properly define the action, and some of the older writers stress, perhaps unduly, its necessity. Reiffenstuel, for example, holds that in the strict rigour of the law, if touching the Gospels is required, a witness with both hands amputated cannot take the oath.¹

Touching the Gospels is the common form of this action in canon law, with a variation, or at least an alternative, of touching the breast in the case of a priest. Amongst the sources quoted for canon 1622, §1, the only reference for the variation is in an instruction from Gregory IX to a bishop directing him not to touch the Gospels "propositis tantum, non tactis evangeliiis"² Reiffenstuel gives other authorities for this rule in the case of bishops: it is the universal custom, he says, for bishops to take oaths in the presence of the Gospels but touching the breast. The rule is extended to priests intervening at marriage trials in canon 1622, §1; in art. 96 of the Instruction for diocesan tribunals the word "vel" seems to permit either action.

On other occasions when priests may be required to give testimony on oath the law requires them to touch the Gospels, as expressly directed in *Fontes* n. 1190 for the evidence in a process *contra sollicitantes*. In the anti-modernist oath, which most priests have to take more than once, the conclusion of the official formula is "Sic spondeo, sic iuro, sic me Deus adiuvet, et haec sancta Dei Evangelia". Other forms of oath conclude "quae manibus meis tango", the omission in the anti-modernist oath indicating, it seems to us, that on this occasion the priest touches the breast, which is certainly more convenient when a number of priests take the oath together.

Our conclusion is that either form is valid, but the form which is clearly indicated on any given occasion must be used for the lawfulness of the action; in marriage trials the direction of canon 1622, §1, should be followed, notwithstanding the wording of art. 96 of the 1936 Instruction, and of previous instructions³ which give no variation for priests. In the process for proving non-consummation of marriage, priests should touch the Gospels, as indicated in the forms of oath contained

¹ Ed. Vivès, III, p. 59.

² c. 7 X, *de iuramento calumniae*, II, 7; Friedberg, Vol. II, col. 268.

³ e.g. *Fontes*, 4901, ad 12.

in the Appendix VII-IX of the rules issued, 23 May, 1923, by the Congregation of the Sacraments. We can find no satisfactory reason why there should be a double method when priests are taking oaths; the custom of touching the breast may be due to a regard for the sacerdotal office and dignity which is as sacred as the written text of the Gospels; the rule excluding this method in a process *contra sollicitantes* may be due to the fact that a priest's sacerdotal integrity is being investigated.

E. J. M.

ROMAN DOCUMENTS

THE MASS AND OFFICE OF ST. ANTONY
OF PADUA

SACRA CONGREGATIO RITUUM

ADDITIONES ET VARIATIONES IN FESTO S. ANTONII DE PADUA, CONFESSORIS ET ECCLESIAE DOCTORIS (A.A.S., 1946, XXXVIII, p. 291.)

Die 13 Junii

S. ANTONII DE PADUA

CONFESSORIS ET ECCLESIAE DOCTORIS

Duplex

Omnia de Communi Doctorum, praeter sequentia :

In I Vesperis. *Ad Magnificat Ant.* O Doctor óptime, Ecclesiæ sanctæ lumen, beáte Antóni, divínæ legis amátor, deprecáre pro nobis Fílium Dei.

Oratio. Ecclesiám tuam, Deus, beáte Antónii Confessóris tui atque Doctóris solémnitas votíva lætíficet: ut spirituálibus semper muniátur auxiliis, et gáudiis pérfrui mereátur ætérnis. Per Dóminum.

Varianda et addenda sextæ lectioni in última periodo : Quem Gregórius

nonus, Póntifex máximus, sanctórum Confessórum número adscripsit, et Pius duodécimus, ex Sacrórum Rítuum Congregatiónis consúlto, universális Ecclésiæ Doctórem declarávit.

In II Vesperis fit a Capitulo de sequenti festo S. Basilii Episc. Conf. et Ecclesiæ Doctoris cum Commemoratione præcedentis: Ant. Hic vir.

Si vero de S. Antonio dicantur integrae II Vesperæ, ad Magnificat erit Ant. O Doctor, ut in I Vesperis, et pro Commemoratione S. Basilii sumitur Ant. Sacerdos et Póntifex.

Missa. In médio Ecclésiæ, præter orationes proprias:

Oratio. Ecclésiám tuam, Deus, ut supra in I Vesperis.

Secreta. Præsens oblátio fiat, Dómine, ut in Missali hac die.

Postcommunio. Divínis, Dómine, munéribus satiáti: quæsumus; ut beáti Antónii Confessóris tui atque Doctóris méritis et intercessiõe, salutáris sacrificií sentiámus efféctum. Per Dóminum.

ADDENDA IN MARTYROLOGIO ROMANO

Die 13 Junii. Patávii sancti Antónii Lusitáni, sacerdotís ex Ordine Minórum et Confessóris atque Ecclésiæ Doctóris, vita et miraculis ac prædicatiõe illústris; quem, uno post illius óbítum anno nondum expléto, Gregórius Papa Nonus in Sanctórum cánonem rétulit.

Sacra Rituum Congregatio, vigore facultatum sibi a Sanctissimo Domino Nostro Pio Papa XII specialiter tributarum, has additiones et variationes in Officio et Missa apponendas, de sancto Antonio Patavino, Confessore et Ecclesiae Doctore, necnon elogium in Martyrologio Romano, approbavit et in Breviario et Missali Romano inserenda esse decrevit. Contrariis non obstantibus quibuscumque. Die 1 Junii 1946.

✠C. Card. Salotti, Ep. Praen., Praefectus.

These modifications have been necessary owing to St. Antony having been declared a Doctor of the Church. Cf. THE CLERGY REVIEW, 1947, XXVII, p. 128.

INDULT FOR AFTERNOON AND MIDNIGHT MASS

Segretaria di Stato di Sua Santità. N.8319/46. 20 November, 1946.

... En considération du nombre de détenus et des circonstances particulières mentionnées par Votre Eminence, ainsi que de son intérêt pastoral, Sa Sainteté daigne accorder, comme une grâce

singulière, les facultés spéciales implorées pour tous les aumôniers des prisons relevant régulièrement de "l'Aumônerie générale des Prisons" telle qu'elle a été établie par l'Assemblée des cardinaux et archevêques, à savoir:

(1) L'autorisation de célébrer la Messe dans l'après-midi, chaque fois que les dispositions matérielles ou les dispositions du règlement ne permettent pas à tous les captifs d'assister à la Messe matinale;

(2) La dispense du canon 808 pour les prêtres qui célébreront ces Messes, et du canon 858, §1, pour les fidèles qui recevront la sainte communion durant celle-ci, pourvu qu'ils n'aient pas pris d'aliments solides depuis trois heures au moins et de liquides depuis une heure au moins, les liquides alcooliques étant, comme toujours, exclus.

Ces privilèges resteront en vigueur tant que dureront les motifs extraordinaires qui ont déterminé la requête.

Je suis heureux de communiquer. . . Domenico Tardini.

By courtesy of *La Documentation Catholique* (1947, col. 117) we are able to give the text of this indult received by Cardinal Suhard, Archbishop of Paris. A second indult received by His Eminence, dated 22 November, 1946, concedes the request for midnight Mass for certain assemblies of scouts and of Catholic Action, provided the Ordinary's express sanction is first obtained, and provided the ceremony lasts for two hours.

E. J. M.

BOOK REVIEWS

A History of the Church. By Philip Hughes. Vol. III, 1270-1517. Demy 8vo. pp. xvi + 556, with five illustrations and five maps. (Sheed & Ward. 25s.)

THE two hundred and fifty years from the death of St Louis of France to the appearance of Luther were a period of deep change, not only in Catholic life, thought and spirituality, but in the relations of the Church to the political and social life of Europe. Historians have discussed at length where the dividing line between mediaeval and modern times should be drawn, and the professors concede more and more readily the mediaeval origin and roots of what at first sight appears modern. A great English mediaevalist has, indeed, questioned the wisdom of applying the term "Renaissance" to the

fifteenth century at all; and everybody admits that towards its end at least it was an age full of contradictions; while Dr E. F. Jacob has quite recently reminded students that Professor Tout once said that the history of the fifteenth century could not be written; it was too hard.

Fr Hughes, in the third volume of his history, has set out to interpret this age from the last years of St Thomas Aquinas to the emergence of Martin Luther, from the point of view of the Church and of Catholic life. And he has done his work extremely well. The first thing that one notes about the book is that it is written in a style charged with vigour and life. You may pick it up at almost any page, even in the exposition of a most complicated situation, and you will find yourself quickly caught up in the narrative. Fr Hughes does not merely place facts on record or develop a story, though he has in fact a flair for fine descriptive writing. He discusses as well. His five long chapters take on at times the nature of essays, written in what is almost a reflective vein, as when he discusses the statistics of sainthood, or the function of a Bishop in the Church, or the relations between theology and mysticism. Some might say that he writes more as a theologian than as a historian; and there will be many who will sense that, though writing of past problems and anxieties, his mind has sometimes looked forward into the present.

The title of the first chapter, "*Gesta Per Francos 1270-1314*", might almost have been used as a sub-title for the whole book; for it is France and the policy of the French kings which dominate the scene not only in the ruthless achievement of Philip the Fair and his agents Pierre Flotte and Guillaume de Nogaret by their secularist victory over Pope Boniface VIII, but in the Gallican victory won by Francis I in wresting from the Papacy the Concordat of 1516. Fr Hughes, writing largely from French authorities, gives full place and weight to the French story, and his second chapter on "*The Avignon Captivity 1314-1362*" is a very able summary of Mollat's work. He shows, too, the English reaction to the heavy Papal fiscal demands, coupled as it was with the suspicion that a good part of this money was in fact being lent to the French King. It may be true, as he suggests (but it is somewhat sweeping to say), that in the anti-Papal legislation of the fourteenth century Henry VIII's Catholic ancestors had furnished him, not only with an armoury of useful precedents, but with more than one of the main instruments his policy called for. Again in a very competent chapter in which he unravels the tangled story of the Great Schism, Fr Hughes underlines the fact that it was the support given by the French King

Charles V to the anti-Pope Clement VII that gave his party any chance of survival. He seems to suggest that the election of Urban VI was a valid election in spite of the circumstances in which it was held. Mollat, in the *Cambridge Medieval History* (VII, 289-91), suggests that even at the moment of election the Cardinals were conscious of committing some irregularity. In truth the matter of deciding whether these sixteen men were sufficiently free from fear to carry out a valid election is one of those problems which, in Noel Valois' phrase, "escape the judgement of history".

The fourth and fifth chapters deal with the sad condition of things in the fifteenth century. "Fifty Critical Years, 1420-1471" and "Facilis Descensus, 1471-1517" are the self-explanatory titles. The picture which Fr Hughes paints is a black one. It tells of weakness in the centre of the Church, of an inadequate episcopate, of a loss of spiritual outlook, with the political aspect dominating Papal thought in the Renaissance "Papacy of Princes". Some will perhaps say that the picture is too dark and it is interesting to note that in a detailed study of provincial administration, such as that recently published by Father Aubrey Gwynn for the Province of Armagh, Papal and episcopal policy and uprightness are presented in a considerably better light. There is still much research to be done locally before a picture of just proportions can with confidence be drawn.

In one aspect particularly, Fr Hughes' book is very strong, and in a way which should have a special appeal to the clergy. He sees that, behind the problems of politics and administration, the state of society depends on that "climate of opinion" and movement of ideas which furnish the assumptions on which men base their judgements and decisions. He discusses at some length the changed outlook on spiritual things which marks the fourteenth century—the growing weakness of theological thought, the type of spirituality fostered by the friars, the decline of the old Orders. Making use of some of the best of modern French scholarship he underlines the increasing lack of trust in human reason which came with the abandoning of the Thomist synthesis, the consequent divorce of reason from revelation, and the attempt to base mystical guidance on sentiment rather than on sound theology. If, as he later insists in his final essay, the work of Luther was to divorce piety from morality, the roots of the evil are to be found in the earlier divorce of mysticism from theology, in an anti-intellectualism which created a fundamental weakness and the great misfortune that "so many theologians had testified to their faith, and to the traditional teaching, in an atmosphere vitiated by their enslavement to the probable." Associated with this is that other complex problem of

the recruitment and training of the clergy. Not till the Council of Trent does any active step seem to have been taken to deal with a matter which today we regard as of supreme importance. Fr Hughes, while indicating the weakness, leaves us with many questions unanswered. How was a man chosen for ordination in the fifteenth century? What training did he receive, other than his university course? What testimonials to probity and fitness did he need? The trouble was widespread. Wolsey was ordained on the title of his fellowship at Magdalen, in 1498; and Luther was raised to the priesthood less than two years after his reception as a novice, and before he had even begun his theological studies. Fr Hughes rightly blames his "witless Augustinian superiors", but, so far as we know, his was far from being an isolated case. Failure here was bound to lead to disaster. This, and the failure on the intellectual plane, the failure—as Fr Hughes puts it in another connexion—to produce "any constructive organization of Catholic thought", should have been signs clear enough for all who could read.

There are pages in this powerful book which will provoke disagreement, judgements which are hard, even if justified. There is not the slightest attempt at whitewashing. But it is infinitely better that a Catholic historian should say these things frankly, even if there may be exaggerations, than that we should be considered fearful of facing the truth. Fr Hughes has done us all a service, and he has done it with both liveliness and courage.

A. B.

St John of the Cross Doctor of Divine Love and Contemplation. By Fr Gabriel of St Mary Magdalen. Translated by a Benedictine of Stanbrook Abbey. Pp. xvi + 202 (Cork: The Mercier Press. 10s. 6d.)

THIS not very large but very important book contains two distinct sets of conferences. The first set explains in general the doctrine of St John of the Cross, the second deals with the specific question of active or acquired contemplation which forms an integral part of his teaching. The author, Fr Gabriel, is Professor of Spiritual Theology in the International College of St Teresa of the Discalced Carmelites in Rome. The first part of the book is a reprint; it was first published in English a few years ago. The second part is new. The translation throughout is very well done.

The theme of the first part is that St John of the Cross is the Doctor of Divine Love. He is the Doctor of the Night because he is the Doctor of Love. The austerity he preaches, the stark stripping of

the soul comprised under the term "Nada" or "Nothing", is not taught for its own sake. Huysmans was entirely wrong in calling him "the melancholy and ardent lily of tortures". Man is made for love, and therefore the void made by utter detachment from creatures must be filled with God; "Nada" must become "Todo" ("The All"). Love is both the end of everything and the means to the end; true self-annihilation is itself a labour of love.

Fr Gabriel writes with a close and intimate knowledge of his subject, and with a very sure touch. His explanations, then, and his conclusions may be accepted as the authentic teaching of St John of the Cross. His book will thus help to solve several problems of mystical theology which have been debated over many years. It is, for instance, of fundamental importance to know in what sense a given writer uses the term "contemplation"; and, if that writer is one of the supreme masters of his subject, it is all the more imperative to have a clear idea of his meaning. Fr Gabriel carefully points out that St John of the Cross and St Teresa do not use "contemplation" with the same connotation. For her it is restricted to those degrees of prayer which are *experimentally* infused. With him it has a wider signification, and includes acquired as well as infused contemplation. St John is a main exponent of acquired or active contemplation. It is the prayer to which the Night of Sense leads, and he regards it as a precious grace, but one which God grants easily, frequently and even normally to souls who show sufficient generosity in preparing themselves for it. In view of the difference of terminology between St John and St Teresa one must be cautious when comparing what they say. Of the two St John wields the greater authority; he is a trained theologian and psychologist as well as a supreme experimental mystic. It would not be true to say that St Teresa ignores acquired contemplation altogether; she was aware of the more substantial element in the passive night of sense; but she did not call it contemplation, nor did she develop her ideas on it. It was left to St John to give a precise and detailed study of it, and thereby to fill out and complete St Teresa's teaching.

With regard to the question so much discussed in modern times, whether contemplation is in the normal way of sanctity, St John, says Fr Gabriel, would reply with a distinction. If by "normal" you mean "necessary", then active or acquired contemplation is undoubtedly in the normal way of sanctity; but the higher stage of contemplation, known as passive or infused, is not in the normal way. But if by "normal" you mean "connatural", something which ordinarily happens, then, in this sense, infused contemplation is in the normal way of sanctity. In other words, acquired contemplation

is a constitutive element of true spiritual perfection, but infused contemplation is not a constitutive, but an integral element. But, since it belongs to the integrity of full perfection, infused contemplation in what is substantial in it may be desired and striven for by every soul. This view is very close to, although not quite identical with, that of the Thomist school, of which P. Garrigou-Lagrange is a leading exponent.

The anonymous translator has done a notable service in making these important conferences available to students of mysticism in the English-speaking world. J. C.

Legionaries of Christ. By Arthur Ryan, D.D. Pp. 55. (Clonmore & Reynolds, Dublin. 2s.)

THERE is no more lovely title in the annals of the Faith than "Fathers of the Church", the title spontaneously given by the early Christians to those who had nurtured them in the doctrines of Christ, who had fostered the precious gift, truth, and bequeathed it as a heritage to their spiritual children. The Fathers are only less important than the Apostles themselves. The sacred legacy of Christ's teaching was safe in the hands of those whom He personally sent to the ends of the earth; but how much depended upon their immediate successors! Knowing the promise of the Master, we look for the men who gave sure evidence of the guiding protection of the Holy Spirit, and we find them in the Fathers. They preserved the Apostolic Tradition. They lived for this tradition, and most of them died as martyrs for it, as did the four here spoken of by Mgr Ryan. They took the place of the Apostles whose name they share: the Apostolic Fathers.

St Ignatius of Antioch, St Polycarp, St Justin Martyr and St Irenaeus; these are the Fathers chosen by the author for his present study. Differing in race and culture, they were all alike in their eminent orthodoxy and their burning zeal for the truth, alike also in the clear witness they bear to the Word by their writings. The works of the Fathers are almost as precious as the inspired Scriptures, in that they tell us how unalterably the truth was received by the first Christians, and with what solicitude it was transmitted to succeeding generations.

St Irenaeus, the devoted disciple of Polycarp, has left to the Church a wonderful treasure in his doctrine of Apostolic Tradition. It is to this that he always appeals as to the final tribunal, particularly when discussions over conflicting interpretations of Holy Scripture develop into acrimonious disputes. Mgr Ryan gives in full a most useful translation of what St Irenaeus says regarding Rome's

pre-eminence among the churches, and of the teaching of the Twelve everywhere preserved by the faithful. Another extremely valuable extract is a long quotation from St Justin, giving a perfect description of the Mass, in all its essentials, as offered in the second century. No doctrine was more jealously guarded than the doctrine of the Eucharist.

It was a happy thought of the author's to include in the chapters of this little book a few pages on "The Letter to Diognetus", which is of uncommon value as an authentic document of Apostolic times. It describes in detail Christian belief and practice, always insisting upon the fact that the followers of Christ, for all their ardent Christianity, remain good citizens and take their rightful place in world affairs. This idea is often stressed by Mgr Ryan, as being equally necessary in our own day. Everything he tells us of the Apostolic Fathers has the heartening effect of emphasizing the immutable nature of the Faith, and of bringing home to his readers the truth that they share the very thoughts and convictions of the earliest members of the Church.

L. T. H.

Tractatus de Poenitentia. Theologia ad usum Seminarii Mechliniensis. Auctore V. Heylen. Pp. 435. (Dessain. No price indicated.)

CANON HEYLEN appears to have inherited the editorship of the Malines' manuals which were formerly in the care of Canon Gougnard, and the present volume confirms our satisfaction that this useful and distinctive series of theological treatises is being kept in circulation under successive editors. Though designed as a manual for students, it is fuller than most, and the references to current periodicals which deal with modern problems and cases make it worthy of a place in any theologian's library.

As one would expect, all the recent decisions and instructions of the Holy See are mentioned in the appropriate sections. Indeed, the thoroughness with which this is done raises a small problem that puzzles many. The Instruction of the Holy Office, 16 May, 1943, on the subject of interrogating penitents, was communicated to the English clergy with a warning from the Sacred Congregation that it was not to be communicated to any journal or review: consequently, though some references to it have been made, and considerable extracts quoted here and there, it has never appeared in full in any English journal or review. The text with a commentary was published in *Nouvelle Revue Théologique* and in *Collectanea Mechliniensia*, and it now appears in full in this manual. The explanation may be that what is forbidden is to print it in secular journals;

or perhaps the prohibition applied, for some reason, only to England; or, possibly, the reasons counselling reticence have now disappeared. In any case, an authentic interpretation of the force to be given to a prohibition of this kind seems desirable. The most expeditious, as well as the least expensive, method of bringing Roman documents to the notice of the clergy is to print them in the clerical journals. Single copies sent to individual priests easily get mislaid, or remain unknown to the succeeding generation; we are continually being asked about this particular document, where it may be obtained, or what it is all about, and it is convenient to be able to refer questioners to a book.

This manual is strongly recommended to the clergy who desire a modern practical treatise on the subject, though it does not vastly differ from the previous edition (1939), except for the inclusion of recent documents and problems.

E. J. M.

Saint Augustine's Autobiography. By Rev. James Duff, M.A. Pp. 113. (Browne & Nolan, Ltd., Dublin. 8s. 6d.)

THIS is an abridged form of the Latin text of Saint Augustine's "Confessions" edited with introduction and commentary. The purpose of the book is to provide students of Latin with a suitable textbook of a great religious classic. In order to bring the Saint's autobiography within reach of those who are not equipped with a knowledge of philosophy and theology sufficient to enable them to follow the Confessions in their entirety, the editor has omitted many of the discussions of a philosophical or theological nature which occur in the course of Augustine's narrative, presenting in a consecutive manner the chief incidents of his life up to the time of his conversion and baptism. A biographical sketch in the introduction includes the history of his subsequent career in Africa. In the commentary appended to the text the student's attention is called to instances where language or accidence differs from classical usage. The book is handsomely printed and contains a full index. The manner in which Fr Duff presents the 75 pages of text is well adapted to ease the burden of those who read Latin only with difficulty, and might shrink from reading Augustine at all. There are frequent paragraph headings in English which will support and console the student, sparing him that sense of dereliction in a sea of Latin which might otherwise come upon him. The book can be recommended without reserve, not only to seminary students but to all who hesitate to tackle the unabridged version.

L. McR.

Letters from Rush Green. By John C. Heenan. Pp. 168. (Burns Oates. 8s. 6d.)

DR HEENAN uses very happily the letter form in order to make more palatable for the general reader a number of chapters on such difficult subjects as the Existence of God, the Problem of Evil or the Virtue of Faith. It has the advantage of enabling objections and their solution to be given easily and naturally, the reader's interest being sustained, particularly at the beginning of each letter, by the kind of personal communications to be expected in a correspondence between a niece and her priest Uncle. He is intelligent and sympathetic and she is by no means reticent about herself and the religious difficulties of her beloved. The book will certainly interest the serious non-Catholic reader who would be repelled, perhaps, by more formal treatises on Apologetics.

E. J. M.

The Right Way to Speak in Public. By A. G. Mears (Principal of the Abbey School for Speakers). Pp. 109. (Right Way Books: Rolls House Publishing Co., Ltd. 5s.)

STRUCK by the difficulty which most people feel in expressing themselves through the natural channels of speech, and by the urgency of the need for expression of sane and balanced thinking in the post-war world, Mrs Mears opened a school for speakers. Now, in this first cloth-bound edition of the Right Way books, she outlines a method of self-teaching in the art of public speaking. She maintains, and convinces the reader, that speakers are made, not born, though she holds out no hope of short cuts to success. She takes the beginner through the whole technique of speech-building from the germ of the first idea to its delivery in public. The method is simple, clearly explained, and adaptable to individual needs, and can be recommended to anyone with ideas to express and the urge to express them. A useful appendix gives examples from several famous speeches, ranging from an oration by Pericles in 461 B.C. to Edmund Burke's impeachment of Warren Hastings.

M. T.

Epitome Iuris Canonici. Tomus III. Editio Sexta. Auctoribus A Vermeersch, S.J. et J. Creusen, S.J. Pp. 481. (Dessain.)

THIS manual is more widely used and quoted than any other commentary on the Code, its popularity being due both to the distinction of the authors and to the clear and excellent arrangement of the text.

This third volume, the last edition of which appeared in 1936, explains the fourth and fifth books of the Code on ecclesiastical

processes, crimes and penalties. Needless to say, every published Roman decision issued since the previous edition has been included, and an index of these is given amongst the other very complete indices which are a feature of this manual.

To cite one example of the care given to the details of recent legislation: in addition to the four censures reserved *specialissimo modo* in the Code, and the two which most canonists add to this list (violating the secret of the Holy Office and violating the Conclave rules), the authors include the censure of canon 2388 as modified by the Sacred Penitentiary, 18 April, 1936 (*Lex sacri coelibatus*). This seems a correct classification of the censure in the circumstances attaching to its absolution: for apart from the fact that it cannot be absolved under the procedure of canon 2254, recourse to the Sacred Penitentiary is required even when it has been absolved in danger of death, following the rule of canon 2252.

Fr Creusen laments his inability to consult many works which, though bearing on his subject, have been unobtainable during the war. But notwithstanding this difficulty which everyone experiences, and which is still present owing to currency regulations, no important point has been omitted from this commentary. It was well received when it first appeared soon after the promulgation of the Code, and successive editions have securely established its position.

The Beggar and Other Stories. By Douglas Newton. Pp. 287. (Douglas Oran. 9s. 6d.)

IN this volume Mr Newton has gathered together a number of stories which were first published in such journals as *The Month*, *America* and *Windsor Magazine*. It is an attractive selection, and the pieces well deserve the permanence of book form.

Windyhill. By K. M. Joyce-Prendergast. Pp. 190. (Mercier Press, Cork. 7s. 6d.)

THE scene of this story by an Irish Catholic novelist is laid in a country mansion. With a firm religious background, both of theory and practice, the characters reveal the writer's insight and skill in portraying vividly the joys and sorrows of life.

England's New Cardinal. Westminster Cathedral Chronicle. Pp. 24. (Burns Oates & Washbourne. 2s. 6d.)

THIS account of the events connected with the elevation of the Archbishop of Westminster to the Sacred College includes several fine

illustrations and some descriptions which have already appeared in the *Westminster Cathedral Chronicle*. We are given a good account of the Roman ceremonies and of the Cardinal's reception at Westminster, His Eminence's address on that occasion, and the text of the Hierarchy's congratulations. It is a worthy and dignified record of a great occasion in the Catholic life of this country.

E. J. M.

CORRESPONDENCE

SUGGESTED MISPRINT IN
NUPTIAL BLESSING

(THE CLERGY REVIEW, 1946, XXVI, pp. 379-380)

Mr H. P. R. Finberg, M.A., F.R.Hist.S., writes:

I have been re-reading the reply in THE CLERGY REVIEW, July 1946, page 379, to the question about *ideo* in the Nuptial Blessing, and now venture to suggest that a different explanation can be given.

Ideo is not a misprint for *adeo*, and it does imply a "sense of purpose". The purpose is expressed in the clause: "*docens . . . numquam licere disjungi*". That is to say, God gave man a helpmate, and made the helpmate inseparable from him, flesh of his flesh, in order to show in the plainest possible fashion that any divorce between them would be unlawful. Had the grammar of the Latin sentence corresponded with its logic, the construction would have been: *ideo inseparabile mulieris adiutorium condidisti, femineo corpori de virili dans carne principium, ut doceres . . . numquam licere disjungi*. As it is, the subjunctive and the participle have changed places by hypallage, and we now have *dares . . . docens*.

If this is correct, the translation would read perhaps as follows: ". . . didst bestow upon him an inseparable helpmate, fashioning woman's body out of his very flesh, and thereby teaching us that it is never lawful," etc.

THE CATHOLIC RECORD SOCIETY

The Catholic Record Society is anxious to resume and to extend its work of making available for historical study Catholic documents of past days. Though publication ceased during the latter years of the war, the preparation of documents for the press went on. The Society asks all who possess old archives, personal or parochial, registers or family papers of Catholic interest to make their existence known to the Society, and above all it appeals for *the careful preservation of them*. Often they are the sole means of solving problems of past Catholic history. Their age makes them difficult to decipher, and neglect sometimes makes the task impossible. These old documents must be preserved; copies without the originals are useless.

The Catholic Record Society therefore appeals, especially to Parish Priests who have old registers in their custody, for information of all such documents in the first place, and for the loan of them in due course. Offers of help in transcribing documents are also invited. All communications should be addressed to THE CATHOLIC RECORD SOCIETY, 33 Wilfred Street, S.W.1.

(Signed) John Henry, Bishop of Portsmouth,
Vice-President, C.R.S.

Gordon Albion, Hon. Bursar and Trustee, C.R.S.

A. Bonnar, O.F.M., General Editor, C.R.S.

F. G. C. Rowe, County Records Assistant,
Middlesex Guildhall.

M. R. Trappes-Lomax, Rouge Dragon
Pursuivant of Arms.

PERMISSU SUPERIORUM

The Management desires to inform subscribers to THE CLERGY REVIEW that, owing to heavy increases in cost of material and labour, it is necessary to revise the subscription rate, as from 30 June, 1947.

Thereafter the annual subscription will be 25s., or six dollars, post free: Australia and New Zealand 30s. post free.

No current subscriber will be affected until the date arrives for renewal of his subscription.

THE NEW TESTAMENT

A new edition of the DOUAY VERSION

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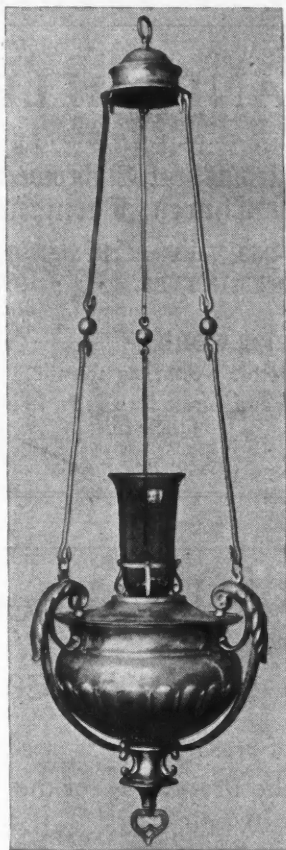
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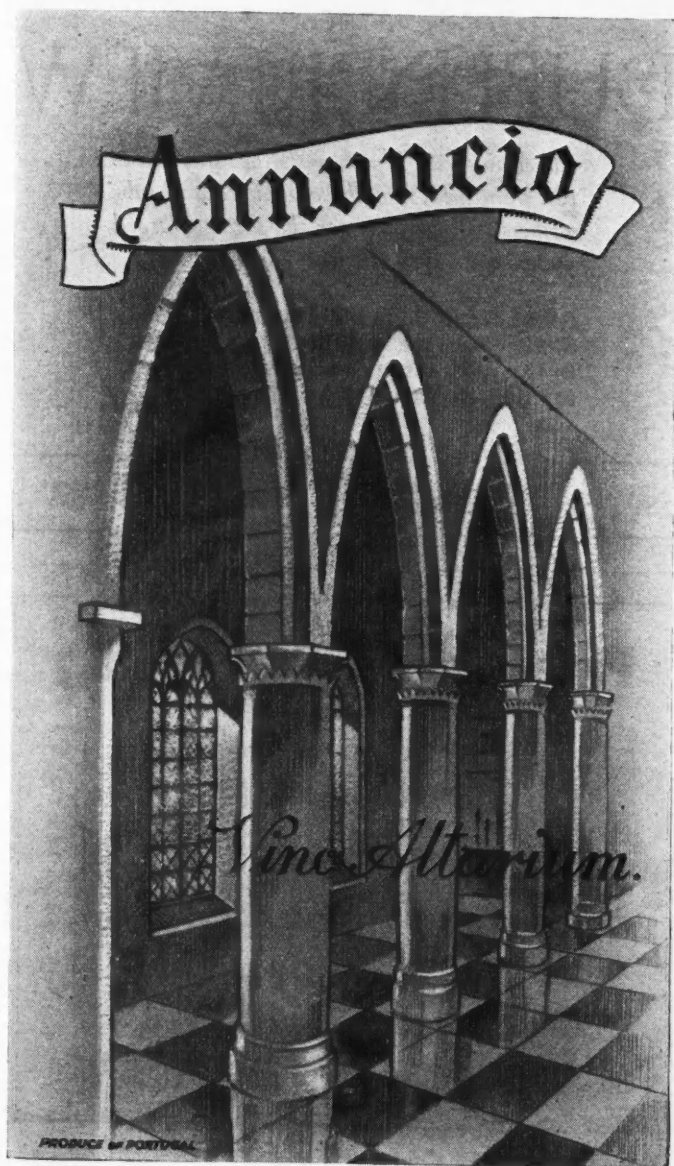
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